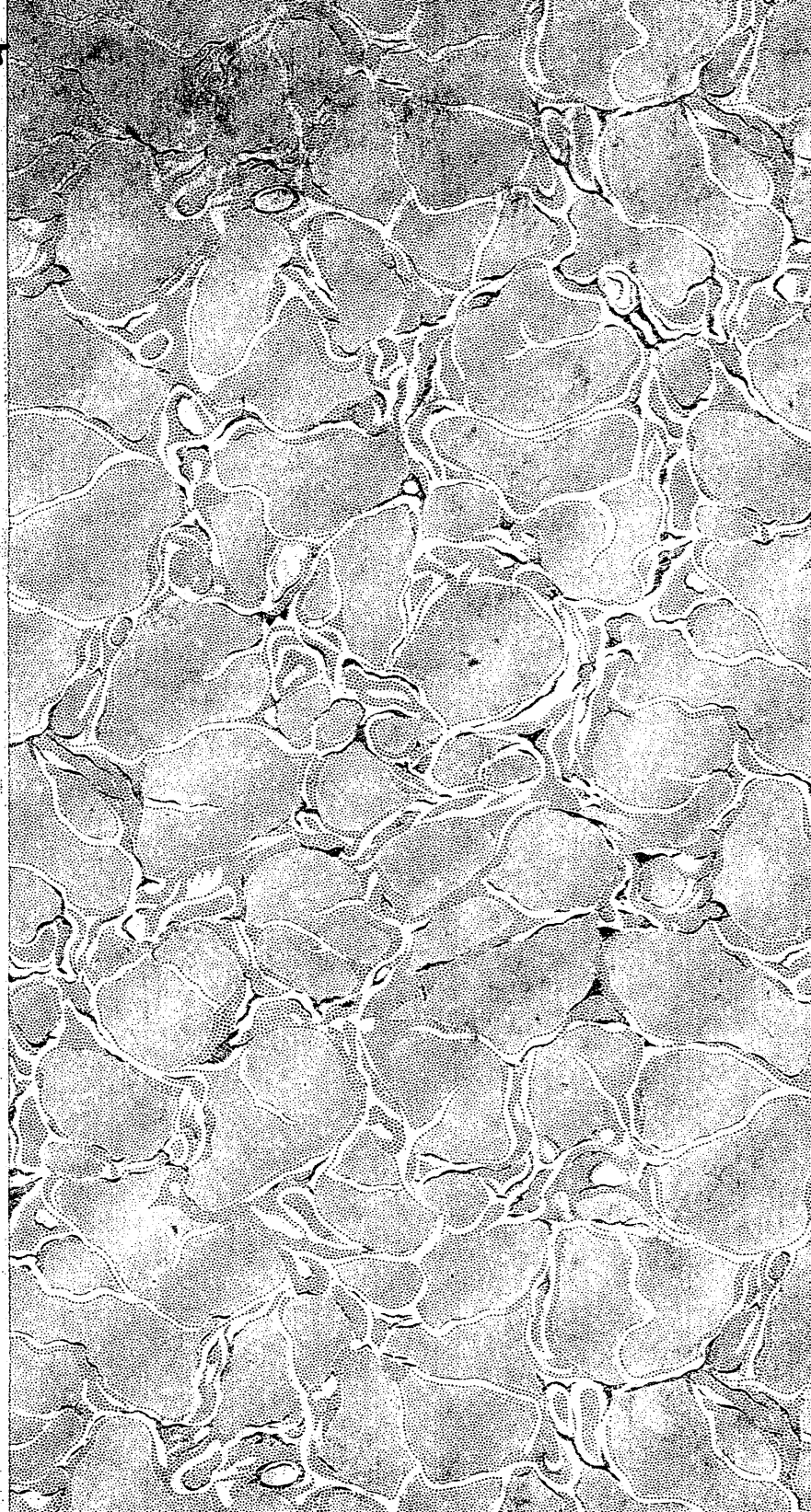


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The
Three-Days-Scene
at the Temple in Jerusalem



The Three-Days-Scene at the Temple in Jerusalem

"After three days they finally found him, sitting in the Temple amidst the teachers, listening to them and also putting questions to them.

And all of them who listened to him, were astonished at his intelligence and answers.

When they beheld him there, they were confounded; and his mother said to him: 'My son, why hast thou done that to us? Behold, thy father and I have sought for thee in anguish'.

But he answered them: 'How could you seek me? Did you not know that I have to be in that which is my Father's?'

And they did not understand what he had said to them."

(Lucas 2, 46—50)

"He who has my commandments and follows them, is he who loves me; but he who loves me shall be loved by my father and I too shall love him and manifest myself to him!"

(John 14, 21)

"The aid however, the Holy Ghost, whom the Father will send in my name, shall instruct you about all else and shall remind you of all I have told you."

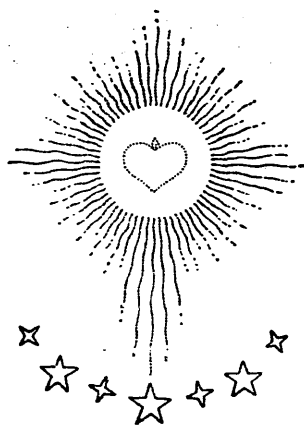
(John 14, 26)

The Three-Days-Scene at the Temple in Jerusalem



Manifested by the Father of Light
through

Jakob Lorber, 1800-1861



First Edition
1932

Translated from the German by the
Neu-Salems-Society, Bietigheim, Württemberg.

BS 2424
L 83

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Printing Offices of the Neu-Salems-Verlag, Bietigheim, Württemberg.

Preface

In all ages there have been pure God-endowed men who have heard the Voice of God in their heart. We all know the many passages in the Old Testament in which the Prophet says: "And the Word of the Lord came unto me". Also the New Testament offers much that owes its origin to an Inner Revelation e. g. The Revelation of John. In Post-Apostolic times Church-Fathers such as Jerome and Augustine, and later the Mystics of the Middle Ages e. g. Bernard of Clairvaux, Tauler, Suso and Thomas-à-Kempis etc: attached great importance to the Inner Revelation. Also Jacob Boehme (1600) and Emanuel Swedenborg (1700) wrote inspired by visions and intuitions — yet one cannot call Boehme and Swedenborg prophets in the Old Testament sense, because neither of them had the Inner Word. True hearers of the Inner Word on the other hand were e. g. the Strassburg merchant, Rulmann Merswin who in 1350 wrote the "Neun Felsen" (Nine Rocks); the N. German Superintendent, J. W. Petersen (about 1700) writer of "Tausend Eröffnungen des Geistes" (A thousand openings of the Spirit) and Joh. Tennhardt in Nürnberg who in 1712 published an "Unterweisung vom Innern Worte Gottes" (Instruction from the Inner Word of God).

But much more significant than the last-mentioned three illuminated men of God, were the immense Revelations which were given to us men of modern times through the Styrian seer and prophet *Jakob Lorber*. Through this simple man of God, pure in soul, God gave to humanity in the years 1840—64, an all-embracing, ratifying and explanatory New Revelation of the Divine Will, enlarging the Holy Scriptures, and giving His eternal plan of the Universe, His purposes for men, and the Doctrine of His all-powerful Love.

Jacob Lorber was born on July 22nd, 1800, in the Parish of Kanisha near Marburg in Styria (Austria), where his father conducted a musical society, also gained his living at times in other places, and possessed and worked two vineyards. The mother of Jacob was a very intelligent woman and was greatly attached to her first-born.

Jacob was already nine years old when he entered the parish-school of Jahring, where the village school-master also gave him instruction in music, especially in piano, violin and organ.

In the year 1817 Jacob attended the seminary at Marburg on the Dreve, and at the instigation of a chaplain who had remarked the

capabilities of Lorber, he began in 1818 his studies at the Grammar School in Marburg. After he had passed through five classes successfully, he went to Graz in 1824 to continue his studies. But owing to the difficulty of earning his daily bread in a large town in which he was a stranger, he soon gave up his studies entirely and accepted for 5 years a position as house-tutor. In 1829, in order to secure a life-position, Lorber nevertheless took up once more the study of teaching, and received a good certificate in the Higher Course for Teachers in the High-Schools. But when his efforts to get a teaching position in 1830 did not lead to his goal at once, Lorber gave up this life-plan, and that finally.

He now devoted himself to music entirely, and in a short time had come so far that he earned a modest income as teacher of music. His special instrument was the violin which he played with much ability, and through his successful imitation of the world-renowned Paganini, he won for himself the recognition of the public.

But serious as was Lorber's efforts in art, he also felt himself drawn in other directions. A powerful yearning after a deeper penetration into the secrets of Creation, impelled him among other things to examine the starry sky at least with a telescope, although the scientific study of Astronomy lacked, in his case, the fundamental knowledge of mathematics.

Above all else a certain inwardness began to manifest itself in his nature. He delighted in reading the works of authors who, in their writings, treated of transcendental matters. e. g. the works of Swedenborg, Jung-Stilling, Jacob Boehme, Justinus Kerner. However in the reading of these he made no special study, because such was in no way his affair; even these works were put aside again, and it was the Bible which he kept always at hand.

Gradually he began to have significant dreams, some of which he even considered worthy of being written down.

Thus Lorber had already reached his 40th year without having really attained a firm position. Now at last such was offered to him. Unexpectedly he received a proposal from Triest to undertake the position of second conductor at a theatre there. He accepted it and prepared himself for the journey; but his life suddenly took a completely different direction.

On March 15th, 1840, at 6 o'clock in the morning — as he related later — when, after his morning devotions he was just about to rise, he heard inwardly in the region of the heart, a voice which called to him: "Rise, take thy pencil and write!" He did not delay in the carrying out of this mysterious order, dressed quickly, and seized his pen. And beginning from this hour, and having declined the post at Triest which

had been offered him, he served the Inner Voice which he named "The Living Word", for more than 24 years. Until his death, in humility and poverty, with self-sacrificing readiness and loyalty, he continued to act thus as the zealous scribe of the Lord.

His closest friends, to whom he confided this extraordinary event, were astounded at it — indeed just at first they were seriously concerned as to the mental condition of the man whom they so highly esteemed.

However, through the wisdom of what was written down by Lorber, they soon learned better, and one or another of those initiated was often present as a witness of his mysterious writing. Lorber sat quietly at his little table, having neither book nor any other means of help at his side, and, completely absorbed and comparatively quickly, but without pausing for reflection or the correction of what he had written down, he mechanically used his pen just like someone to whom another person was dictating. At the same time, what he wrote down appeared to be of no great interest to him at the moment, but when he had laid aside his pen and read aloud what was written to the trusted ones present, he often broke forth into tears of deep emotion, praising aloud the Love of God.

Let us hear what he communicated, in answer to a question of a friend concerning the Inner Voice, on May 16th, 1858: "With regard to The Inner Word, how one hears It, speaking of myself I can say little, in fact not much more than that I perceive the Holiest Word of the Lord always in the region of the heart, like thoughts expressed with the greatest distinctness, clearly and perfectly, like words spoken aloud. No one standing even quite close to me can hear any kind of voice; but for me, this Voice of Holy Grace sounds nevertheless more clearly than any material tone, be it ever so loud."

Still more easily he *dictated* what he received inwardly. In that case he sat next to the person writing, looking calmly in front of him, never hesitating in the regular flow of speech, or making any additions to sentences or altering single expressions, and if by chance his dictation was interrupted for a shorter or longer time, he was able, without re-reading what was already written down, beginning from the last word, to continue as it were mechanically in the right connection.

Generally he began his daily mission of writing first thing in the morning before breakfast (which in his zeal he often left untouched), and then went afterwards to earn his modest income as a music-teacher. Only twice did he interrupt this regular silent occupation, in 1845 and 1846, when he stayed with his two brothers who were then living in Oberkärnten; also in 1857, when he was making a tour as a violinist

through the crown-lands of Austria; but he unfailingly returned to Graz to his customary work.

Lorber however felt that through this disturbing secondary occupation, he was too much drawn away from what he looked upon as his specific life-vocation. Therefore he gave it up completely, and satisfied himself with earning his living through teaching music and the tuning of pianos. Nevertheless in spite of his modest needs, this income was later insufficient, for Lorber had become already too frail in health for the distant walks often connected with his profession. He was then helped by free-will gifts from kind friends, the more so, as he never received any payments for his many writings. During his life-time and without his name being mentioned, these attained publication through the large monetary offerings of his friends.

In the winter 1863/64 Lorber began to be an invalid, and after he had recuperated somewhat in the spring for a short time, the earthly existence of this memorable man came to its close on the 23rd of August, to the deepest grief of his friends.

Of the vast works of Jacob Lorber, the most important are the 10 volumed "Great Gospel of John", "The Housekeeping of God", "The Childhood of Jesus", "The Spiritual Sun", "The Natural Sun", "Earth and Moon", "Robert Blum" and "Bishop Martin".

In a certain way, the small work "The Three-Days' Scene in the Temple" is given as an extension of the work "The Childhood of Jesus", and contains — as may be guessed from the title — the description of that remarkable examination which the priests and scribes carried out with the 12year-old Boy Jesus in the Temple, and concerning which it is said in St. Luke II, 47: "And all who heard Him were amazed at His understanding and His answers."

In the hope that we have, with the help of the Heavenly Father, presented this Edition to the satisfaction of all readers, we wish that this work, small but very impressive, may succeed in bringing very many people to the Loving Father-Heart of God.

Bietigheim, 1932.

The Publishers
Neu-Salems-Society
Bietigheim (Württemberg)
S. Germany.



Chapter 1

The Custom of examining the children at the Temple in Jerusalem.

It was the habit and prescribed custom in the whole kingdom of the Jews, that they had to take their children, once these had reached their twelfth year, to Jerusalem where they would be examined in the Temple by the elders, the pharisees and the scribes, about everything they had learned up to this age, especially about the teaching's concerning God and the prophets.

2] Naturally a small tax had to be paid for such an examination, after which those examined received, if they so wished, a certificate of ability on payment of a second small tax. If the children had done well in every way, they could also be received into the Schools of the Temple with the prospect of becoming later on, servants of the Temple.

3] If the parents were able to prove that they were descended from the tribe of Levi, their admission into the schools of the Temple was easy; but if this could not be proved, the admission was less easy, and they had, as it were, to buy the right to belong to the tribe of Levi, and to make a considerable offering to the Temple.

4] Daughters were exempt from this examination unless they, or rather their parents, wished them also to be examined so that they might be the more pleasing to God. In this case they were well examined by the elder matrons of the Temple in a special department, and also received a certificate as to all their capabilities and their knowledge acquired up to that time. Such girls could then become the wives of the priests and Levites.

5] The examinations of the boys and still more those of the girls were only short. There were some leading questions already permanently settled, which every Jew had known by heart for a long time.

6] The answers to these well known questions had been instilled into the children only too well, and thus the examiner had scarcely finished his question, when the boy under examination had also finished his answer.

7] No examinee had more than ten questions put and therefore it can easily be understood that the examination of a boy scarcely lasted more than a minute; if he answered quite well and quickly the first questions, he frequently was excused from answering the rest.

8] The short examination finished, the boy received a slip of paper, with which he had to go with his parents to the same tax-counter at which he had previously paid the examination tax, and where, on shewing the examination-slip, he had again to pay a small tax if he wanted the Temple-certificate upon the said slip. The children of quite poor parents had to bring with them a 'Signum paupertatis' (certificate of poverty), otherwise they were not admitted to the examination.

9] The time for the examination was either at Easter, or at the time of the feast of tabernacles, and generally lasted for some five or six days. But before the examinations in the Temple began, servants of the Temple had been already sent to the roadside inns a few days in advance, to find out how many candidates for examination would be present.

10] Whoever specially cared to have a ticket in advance could do so for a small tax, as thereby he would be examined sooner; but those who paid no tax had to be the last, generally; no great care was taken about their examination, and usually they received no certificate. These were of course promised to them for a later date, but generally nothing resulted from these promises.

11] However it sometimes happened that boys of very great intelligence and much talent, put questions to the examiners, and asked them for explanations about one thing or another concerning the prophets. On such occasions there were then angry and ill-humoured faces among the examiners; for they seldom knew more of the Scriptures and of the prophets than nowadays very meagerly-paid elementary teachers. They knew only as much as they had to ask; further than this the outlook was generally very dark.

12] At those examinations some elders and scribes were always present as a kind of examining-board. They however did not examine, but merely listened to the examination; only in the above mentioned case, and if it seemed worth while, did they begin to move themselves; and at first they reprimanded such an inquiring lad for his stupid presumption in having dared to put an examiner into an unpleasant position, and for frittering away his time.

13] If such a boy was not easily intimidated, and persisted in his intention and request, more for pretending before the people than for sake of any deeper truth, he was put aside for the time being, and had to wait until a certain hour in the evening for an illuminating answer to such critical questions; then only was he granted a special hearing.

14] When the appointed hour came, such boys were always fetched from the place of retreat with a certain amount of displeasure, and had to repeat the questions they had already put; then one of the elders and scribes gave a very mystical answer to the questioner, and one that was as intricate as possible; through it the boy would evidently go away none the wiser, and the people beat their breasts and admired deeply, stupidly, dumbly, deafly and blindly the unfathomable depths of the Spirit of God through the mouth of an elder and scribe, and finally reprimanded such a boy for his thoughtless impertinence.

Chapter 2.

The sensational intellectual Boy Jesus.

The offering of old Simeon. The preliminary question.

The speech of the younger scribe.

But such a real intellectual boy did not get discouraged by that, and said: "Every action in the great world of God is lighted up by the brightest sun-light in the daytime, and even the night is never so dark that one can see nothing; why must that important doctrine which is meant to shew men the way to true salvation most clearly and most brightly, be given so confusedly that no soul can understand it?"

2] And the boy who had just raised this objection before the elders was I Myself, and thereby I made them greatly embarrassed, especially as all the people present began to agree with Me, and said: "By the God of Abraham, Isaac and Jacob, this boy is extraordinary clever; he must discuss more with the elders and scribes! We will put a considerable sum in the offertory on his behalf."

3] A very rich Israelite from Bethany (the father of Lazarus, Martha and Mary, and still living then) stepped forward and paid down for Me an offering of thirty pounds of silver and some gold, only in order that I might discuss longer with the elders and scribes.

4] The elders and scribes naturally accepted only too gladly this large offering, and therewith I had a good chance of being allowed to enter into a quite exceptional discussion with the elders, and one which, for a good reason, had never taken place previously.

5] But now the first preliminary question and the one already mentioned, was out of Isaiah, the extremely mystically-veiled answer to which, now formed the basis for the following extended discussion which, will soon follow. Whosoever will read it with a good, loving, and pure heart, will gain much from it for his soul and spirit.

6] But before we arrived at the wider discussion, and as I had the heavily-paid freedom of speech, I returned to the preliminary question, and began to ask the elders and scribes about the special points of it.

7] But the preliminary question was taken from Isaiah VII. 14, 15, 16, and the verses are: "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Emanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall learn to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings."

8] The first part of the question consisted of what was in itself clearly understandable: who the virgin and who her son Emanuel might be, and when this would happen that such a son should be born into the world. The time must already be there, seeing that the land of Jacob had been already bereft of both her kings, and now had the heathen as masters. Could it not be possible that this boy born in a stable twelve years ago at Bethlehem, of the virgin Mary who had been given into the charge of the carpenter Joseph, not as his wife but as his foster-child, according to the ancient custom of the Temple, — that this boy for whose sake the wise men of the East had come that they might greet in him the promised King of the Jews, and at whose circumcision in the Temple Anna and Simeon had given so great witness, — that this boy might be the Emanuel of whom Isaiah had prophesied.

9] Now, after this most significant question, *one of the elders*, a thoroughly imperious old man, began to babble most confused nonsense which I have no wish whatever to repeat, because, among other things, he called Me a badly-brought-up boy, seeing that I already knew about the being born of woman.

10] Only *one younger, somewhat more humane-looking scribe* rose up in protest, and said that such in no wise indicated a bad bringing-up, as especially in Galilee, the boys matured earlier than in stunted Jerusalem, where there was nothing but luxury and great pampering of the children. On his own responsibility he considered that a better answer could be given Me; for he was of opinion that I was already acquainted with the conditions of human life. Only the other boys should be sent away, then they themselves could talk to Me as men.

11] But *the elder* muttered something in his beard, and I then questioned the more humane-looking scribe concerning the story of the Birth in Bethlehem. But this one said — quite away from the point:

12] (*The younger Scribe:*) "Yes, my dear good boy, that story which happily disappeared absolutely, was at the time much spoken about, and it is really of no use for us to-day in connection with the mysterious prophecy pictures of Jsaiah who only foretold for his own time and in quite dark pictures. For the parents even fled, — I think, and so I heard, after the well-known murder by Herod of the children at Bethlehem — (on which occasion it is certain that their child whom the Easterns had

greeted as King of the Jews, was slain) — out of Judea somewhere, and are perhaps no more alive, since nothing more has been heard of their existence.”

13] “Of course there may have been something in the matter, for at the time it caused much sensation; but strangely enough, a few years later, everything sank into the sea of complete oblivion, so that no one now any longer breathes a syllable about it, and it is not worth while to say anything more about it. Simeon and Anna were two well-known enthusiasts of the Temple who, in the case of many a boy, made their Messianic remarks in a mystical tone, and thereby considerably turned the heads of many weak parents.”

14] “When God gave the law to Moses on Sinai, nearly the whole earth trembled, and the history in the desert lasted nearly forty years, and almost the whole universe had to acknowledge the Omnipotence of Jehovah. All the more will the Messiah, coming into this world, reveal Himself still more with a shaking of the whole universe, for David sang of Him: ‘Open wide the gateways, and raise on high the portals of the Universe that the King of Glory may come in! Who is the King of Glory? He is the Lord strong and mighty, even the Lord mighty in combat! Open wide the gates, and raise on high the portals of the Universe that the King of Glory may come in! Who is the King of Glory? He is the Lord Zebaoth, He is the King of Glory!’”

15] “And you, my dear boy, will well understand that, in regard to the Messiah-to-be, nothing will come of the Birth at Bethlehem seeing that this is now forgotten. Just think how David announced Him, and what would have to be done beforehand if the Great King of Glory were to come out of the heavens to the Jews, and also consider that surely several years in advance, all the Jews shall be called by great prophets — like Elijah who, at the time, is to be herald of the Lord of Glory — to set going all that the great King David enjoined, in order to be well prepared for so immense an arrival of God, the All-Highest!”

16] “Just think all this over, my good boy, and it will then be evident to you that it will be no such slight matter for the Lord Zebaoth to come into the world. Therefore go away now, and do not enquire further into such matters!”

17] It was then that I made the remark already mentioned, which caused the rich man of Bethany to pay for Me the heavy discussion-tax, in order to enable Me to make further rejoinders concerning My preliminary question, and to express Myself still further about the texts of Isaiah touching the Messiah; for he was one of the few who now expected the King of Glory according to Elijah, no longer in storm or fire, but in the soft murmuring of the wind.

Chapter 3

The question of the Boy Jesus to the scribes: "Who is the 'virgin' and who is her 'son'?" The good answer of the wise scribe.

When I thus had got permission to speak, I spoke at once to the elders and scribes who indicated to Me that I should talk, and ask now whatever I liked, and they would dutifully answer Me. I therefore again began with the question given on the previous day, and asked: "Your words put ever so assuringly cannot calm the sea, nor can they command silence to the roaring winds! It is only a blind man who does not remark the signs of the times; and if he is stone deaf, neither can he be aware of the most powerful rolling thunder of history, even of this that is the most memorable time of the whole earth. Whereas Carmel and Sion bowed their heads at the Coming of the King of Glory, and the mountain-tops of Horeb flowed with milk and honey, you who should be the first to know about it and should inform the waiting people thereof — you know not one syllable!"

2] Here all looked amazed, and looked first at Me and then at one another and knew not what to answer Me.

3] After a while *one of them* said: "Well, speak further of what you know about it!"

4] *I said*: "Certainly what I know, I know; but I did not put a question to you in order to enlighten Myself on what I already know, but only that *you* might shew Me who is the prophet Jsaiah's 'virgin with child', of whom the very Son of the All-Highest is to be born! Why will she name Him 'Emanuel' (God with us)? Why will He eat milk and honey in order to reject the evil and choose the good? As scribes you ought surely to understand what the prophet meant by the 'virgin with child' who shall give birth to the Son designated!"

5] "It is quite My opinion that there is something more in that story of the Bethlehem Birth than you think, and that those parents, the well known carpenter Joseph of Nazareth and the virgin afterwards married to him, together with the son born at Bethlehem, are still actually alive; for they escaped from the later cruelty of the old Herod, through a very wise arrangement of the then Roman captain Cornelius, and are now living quite safely in Nazareth of Galilee."

6] "I, a Boy of twelve years old, know this, and should it to be unknown to you who know about everything, especially as Joseph, being one of the cleverest of carpenters, has so far had every year something to do for Jerusalem, and you know him quite well, as also his wife who belonged to Jerusalem, and was educated in the Temple up to fourteen years of age? Is she not a daughter of Anna and Joachim, and according to your chronicles, had she not a miraculous birth? Anna was already advanced

in years, and without a miracle there would have been no idea of her having a child."

7] "Well, these parents as well as the new-born boy, lived for about three years safely in Egypt immediately after the flight from Bethlehem, in the neighbourhood of the little town of Ostracine, in the Old Egyptian language "Austrazhina" which means as much as to say: "a work of terror", i. e. a fortress which brought death to all enemies at the time of the Pharaohs. Later the more powerful enemies of Ancient Egypt conquered this terror-inspiring place, as also many another, and in our times nothing is left of the former place and work of terror but the old decayed name, to which the Romans gave indeed another interpretation than that of the Old Egyptians."

8] "However all this does not matter, I only mention these things which are well known to Me, in order to point out to you more clearly the place where the said parents dwelt for three years. From there they are said to have gone back, obeying a higher secret command, to Nazareth where they now live completely devoted to the Will of God, as much withdrawn as possible, although many stories are told of the wonderful acts of the Boy whom I have the honour of knowing very well. For even the elements obey Him, and the wildest animals of the woods and deserts flee before His gaze, more awesome than that of a thousand hunters. For in this respect He is like a thousand Nimrods! In all earnestness, do you really know nothing about all this?! Tell Me quite honestly and truthfully — have you really seriously never heard about all this?"

9] *Another elder*, animated by a little better spirit, said: "Yes, of that we have indeed heard something, as also that the carpenter well known to us, and his young wife Mary sojourn continually in Nazareth! But as to whether the boy-prodigy is the same born twelve years ago in a stable, we do not know, and also doubt very much that he is the same! And how indeed should that boy be the Emanuel of the prophets?"

10] *I said*: "Good — but if it is not He, then whence has He the power that He exercises over all the elements? And who is the virgin, and who is the Emanuel?"

11] *Said the rich man from Bethany*: "Harken, the intelligence of this boy is gigantic! It seems to my mind as if he were possibly a young Elijah, whom that boy-prodigy from Nazareth has sent before him in order to prepare us all for the existing Emanuel of the prophet! For when have any of us ever known a boy of twelve — with the exception of Samuel — talk with such wisdom?"

12] "Therefore you must begin a more concise and dignified kind of speech with this boy, else we shall not get rid of him! You will have

to begin to explain to him the prophets in a clear way, and yet examine how things go with the virgin Mary — the marvellous daughter of Joachim and Anna, who at the end bequeathed their considerable properties to the Temple when they died, — or rather the Temple-authorities took them by force as unbequeathed property, and as compensation for the bringing up of the daughter Mary."

13] "What do you really and truly think about that virgin? If the word of a prophet is to be taken, then the exact time mentioned by him is already here, and the marvel about the virgin spoken of, can no longer be denied! If after all there is anything in it, then it would really be outrageous on our part if we did not get deeper and more exact information about it."

14] *The angry Elder*: "You do not understand, and you only talk in support of the boy, as a completely blind man would speak of the beauty of fine colours!"

15] *I, interrupting*: "But surely that's a strange thing if a hungry man imagines that every other person he meets is hungry too! A stupid man always believes other people to be more stupid than himself. To the blind man every other person is blind, be he ever so keen-sighted, and to the deaf every other man is deaf!"

16] "Do you believe, you surly old man, that no one knows anything except yourself? Oh, there you are much mistaken! Behold, I am only a Boy, and could tell you things that are perfectly true and right, of which your morose wisdom has surely never dreamed!"

17] "Why should My rich Simon of Bethany who has travelled in India, Persia, Arabia, Egypt, Spain, Rome, Athens, not know something also of which you have never dreamed? If it be thus, with what right can you accuse him of ignorance? But I declare to you that his judgment is quite correct, and therefore, because of his large sum of money, you ought to do what he demands of you."

18] "If anyone hires a servant for work, the servant has to do that for which the master has hired him. If the servant is not willing or not able, surely the master will have the right to demand back the wages agreed upon from the lazy and unskilled servant! — You allowed yourselves to be well-paid, and either will not or cannot do anything for it! Has Simon not the right to ask now that you return him the money?"

19] *A Roman judge and commissioner, expert in all the laws, being present said*: "Just look at that boy! He is indeed a perfect lawyer, and could at once be a judge in all debatable matters! His judicial statement is perfectly founded in our laws, and if Simon of Bethany appeals to me, I can only give him the 'Exequatur!' (It shall be done)!"

20] After that he came to Me, caressed and embraced Me and said to Me: "Listen, you, my lovely curly-headed boy: I am quite in love with

you! I would gladly provide for you with all my property and educate you to something great!"

21] *I said*: "I know very well that you love Me, for in your breast beats a faithful and loyal heart; you too may be sure that I love you very much. But you need not trouble about My prosperity, for there is already One Who looks after that!"

22] *But also Simon of Bethany* came forward to My side, and asked Me greatly surprised: "Tell me, my most beautiful, dearest and loveliest boy, how did you know what I am called and that I have travelled all over?"

23] *I said*: "Oh, don't be surprised at that! Because if I wish to know anything at all, My nature is already such that I know it! — The 'how' you would hardly understand as yet! — But now again to the matter and to our 'virgin'! Will you priests and scribes illuminate this more clearly or not?"

24] *Said one of the more intelligent of the considerable number of elders*: "Yes, yes, we cannot possibly do otherwise than pour out a draught of pure wine for the boy, and so explain to him his Isaiah as it is correspondingly taught in the Kabbala; he will then have no more excuse for any further questions!"

25] *After that an extremely learned scribe came forward and said*: "Well, you most inquisitive youth, collect your wits then, and listen and understand: By the 'virgin' the prophet did not mean a virgin of flesh and blood, but only the doctrine which God gave through Moses to the children of this world. In the most exact sense, we Priests are a living representation of this teaching and law."

26] "But we, being the living Word of God, are now full of sincere hope that this doctrine shall, through us, be carried forth into the whole world, and shall refresh the heathen. And this living, true hope is the pregnancy of the virgin, meant by the prophets; the 'Son' however to whom she will give birth, are indeed all the heathen's who will accept our doctrine, and these will then say, and also be named, 'Emanuel' i. e. 'God is also with us!' And such was already done before us, and happens now all the more eagerly and vitally."

27] "But this son shall eat honey and milk and reject the evil and choose the good. By 'honey' the prophet understood pure Love and true Goodness, and by the word 'milk' he understood the Wisdom of God, which is imparted to man through the observance of the doctrine and the law; and if one has vitally made God's Wisdom and Love one's own, then does one freely detest all evil, and wills and chooses the good."

28] "Behold, my dear boy, such is the relation of the Innermost Wisdom and Truth to the spiritual words, sayings and utterances of the

prophets! All of them have only an inner, spiritual meaning which however is only discovered by the true scribe from material symbols and pictures, through the faithful and true teachings of correspondences. A layman cannot do that, — and if he could, all high schools would be quite superfluous, and Moses would have no need to nominate special priests and learned men for the administration of the doctrine and the precepts of God! Do you now understand this — the only true and correct interpretation of your prophet whom so far you have not understood?”

Chapter 4.

Repeated request of the Jesus-Boy to have His preliminary question answered about Isaiah IX, 5, 6. The objection of the acrimonious priest and the vigorous answer of the Boy-Jesus.

I said: “Oh yes, this very good explanation of yours I knew long ago, and so you might have spared yourself the trouble of telling Me all that. Therefore I maintain my point, and shall not remove My attention from the virgin Mary.”

2] “Why did the prophet say (Isaiah IX, 5, 6): ‘Unto us a Child is born, a Son is given us, the government shall be upon His shoulder; and He is called Wonderful, Counsellor, Strength, Hero, Eternal Father, Prince of Peace; that His government shall be great, and there shall be no end to the Peace on the Throne of David and in His kingdom, that He prepare, complete, and strengthen it with justice and righteousness from now and to eternity! — Such will the Zeal of the Lord Zebaoth accomplish!’”

3] “What Child is this and what Son is this Who is given us? Would not this be, after all, that Boy born in a stable at Bethlehem? For it is also said: ‘At Bethlehem, in a stable, shall be born a King unto the Jews. He will found a new empire of which there shall be no end unto Eternity!’ — How do you, Kabbalist, understand all this?”

4] Confused *they all* looked at each other and said: “Whence has this boy been able to gain such a knowledge of the Scriptures? There are altogether at most very few copies, and of these hardly ten are perfect; and as to these, we know where they are and no layman can get to them. The Samaritans do indeed possess an eleventh, but it is quite false, and contains a number of additions which are purely oriental fiction.”

5] *Hereupon an acrimonious speaker asked Me:* “Now you tell me what I am going to ask you: Whence, and how long have you gained so perfect a knowledge of the Scriptures and especially of the prophets?”

6] *I said*: "You have as little right to question Me as I have to ask you how it comes about that you, as a priest, have not made the Scriptures your own, neither in word and much less in deed! Give Me an answer to that for which I ask, and for which you have been paid! All else matters little, or not at all, to you; for it has cost you nothing, neither pain, nor time, not the very least trouble, nor any sacrifice whatever."

7] "Moreover it does no special honour to your teaching-office here in Jerusalem, if the obvious learning of a boy from Galilee causes you so much astonishment; for thereby you only shew that your boys here stand but little above the animal kingdom in their education!"

8] On this rather strongly direct remark of Mine, the Roman commissioner began to laugh aloud, and Simon also could not refrain from laughing. But the acrimonious speaker stepped aside and sat down quite sullen on a bench in the background.

9] Thereupon a *chief* of the Synagogue of Bethlehem who was also present in the Temple at the examination of the boys, said: "Well, I see that I shall have to devise means, or else we shall never come to an end with this boy! He has now a purchased right to ask us questions for a whole week; we must answer him whether we like it or not! If he already gives us so much trouble with his first question, we had better prepare ourselves at once for his inquiries and capital questions!"

10] "Intelligence he has in abundance and natural wit also, and we shall not get the better of him if we do not want what he wants. He just insists on having a true statement of affairs about the birth of a little boy twelve years ago in a cattle shed near Bethlehem, and this I can procure for him, as I was already then, and am still to-day, the head of the synagogue there."

Chapter 5.

Speech of the head of the synagogue of Bethlehem, and answer of the Boy-Jesus. The proud old Pharisee makes an unsuccessful attempt to interrupt.

Upon this the head of the synagogue turned to Me and said: "Is it not true that you want to hear from us most exactly all the dates and outward circumstances of that memorable birth at Bethlehem?"

2] *I said*: "Oh, as to that you may just as well save yourself trouble and labour, for none of you know as exactly and truly as I do Myself! After all, I only want to know from you whether, and in what connection, you find that all that took place at that time in Bethlehem is in agreement with the sayings of all the prophets, and especially with the saying of Isaiah. This is the question and nothing else at all, my elders!"

3] *The head of the synagogue at Bethlehem replied*: "Yes, my dear, gracious boy behold, there you demand of us things which are very difficult or even not possible at all for us to give you!"

4] "It is true that a kind of connection is undoubtedly to be sought for, and is even to be found with no great difficulty, between the declarations of the prophet Isaiah and that birth, twelve years ago, in a stable at Bethlehem — a place also mentioned by a prophet; but, my dear, how many similar things may have happened since the times of the prophet Isaiah, and yet there is no real sign of an incarnated Emanuel!"

5] "Judea was, as it were, several times already without a king, and many a young woman has brought forth at Bethlehem in some stable or another a little boy, sometimes indeed although only accidentally — with great ceremony — but the thing in itself was only looked upon as a natural phenomenon."

6] "Weak and superstitious people admitted avaricious magicians of India and Persia; and astrologers who have never yet been wanting among us, knew how to make the best of such an opportunity. Versed in the sayings of the prophets, they always took advantage of such special opportunities, and announced with serious, prophetic looks to the blind Jews, how now their hoped-for Messiah had undoubtedly been born into the world!"

7] "But time, the inexorable destroyer of all human works in myth and fiction, ever taught posterity about another and better one. Everything sank into the bottomless depth of an ever greater oblivion, and nothing more has come down to us but an empty legend in the greatest possible confusion. The declarations of the prophets are mystical pictures after which, centuries hence, men will hungrily pursue; but hardly any nation will arrive at a solution on this earth."

8] "And see, my fine boy, it is the same with the miraculous birth which took place twelve years ago at Bethlehem, a place only too well known to me and which, just because the prophets proclaimed it so much, is continually overrun by all kinds of magicians and seers and astrologers, waiting in case there should be anything by which they might profit. The birth twelve years ago was a main inundation of their dry fields."

9] "The three magicians from Persia received, as I well know, in return for their presents brought to the virgin, a number of sheep, calves, cows, and oxen from the shepherds, and so had certainly not made their journey in vain. Now however twelve years have passed away since then, and already no one any longer remembers that story."

10] "I am not at all surprised that you have again brought forward this story from the fanatical country of Galilee; for Galilee was ever the land of fanaticism, for which reason it was already designated of old, by the elders, as a country out of which no true prophet could ever come forth."

11] "With that, my dear youth, I think I have completely answered your preliminary question! It is quite possible that sometime Jehovah will

call forth for the now greatly oppressed Jews, some hero or other who will again lift them up to be a free people, but for that there is just now not the slightest prospect according to the natural state of affairs."

12] "What would the outward appearance of such a hero have to be, and when must he come to be a match for the super-immense power of Rome? That might perhaps happen once in a thousand years, if by chance all the other great world-powers, as well as Rome, should become lax and weak, but so far there does not seem to be any chance of that for a long time to come, and the preliminary question upon which you touched manifestly dissolves into air, which is as much as to say: it treats of nothing, and goes therefore into complete nothingness. — Are you now quite clear about your preliminary question?"

13] *I said*: "Yes, yes, if you measure all that in a *worldly* way, you may be right; but here only a *spiritual* measure is to be used, but of this you seem to have no idea at all, and thus, in the end, you have as much as told Me nothing in regard to My preliminary question, with all your speech apparently so full of experience."

14] "For when the Messiah shall come, He will found no material kingdom but only a spiritual empire on earth, and of His Kingdom there shall be no end unto Eternity, as is also foretold by the prophet Isaiah concerning the coming Messiah."

15] "But what is a spiritual empire on earth? That is no empire with external pomp, but it must manifest itself interiorly in man; a man who shall attain this true Empire of God on earth among men, will be truly living, and will not see death, nor feel nor taste it in Eternity, as prophesied by David, Daniel and Isaiah."

16] "If such be the case now with the promised Messiah, and can never be otherwise, how and for what reason should that most remarkable birth at Bethlehem be so entirely without significance?"

17] "God has marvellously protected that Child from the murderous hands of Herod. He is living today, certainly in great seclusion, and stands as He has to do, with a power over all the elements, such as is possible only for a God. No one can hide from Him; but as He hides Himself from the people, no one will then succeed in finding Him, before He Himself allows Himself to be found of His own free-will."

18] "He has never learned how to read or write, and yet there is no writing in the world which He could not read, and He writes in all tongues, and is clever in all the arts that can ever exist in the world, and has a power before which the mountains tremble, and the mightiest cedars bow their heads to the ground; even the sun, the moon, and the stars seem to obey His will! What I say here is no exaggeration, but a completely literal truth."

19] "But if it be thus and not otherwise, I really think that it would be worth the trouble, on your side, to inform yourselves more closely about Him, and to look up in the prophets, if the prophecy of Isaiah does not co-incide with the parents of the Child who are known, — with the Child Himself, with His birth, with His birth-place, with the time, with His present dwelling-place, and with the numerous signs which He has already given of Himself up to now."

20] "This matter, surely not unimportant in itself, ought not to remain so completely unnoticed by you priests, wise men, scribes, and elders of the people, since you still occupy those places among the people of which alone, and with every right, they have to expect the honest proclamation of the arrival of the promised Messiah. — I speak now because of My dearly-bought right, and no one may silence Me! Here stands the Roman judge who alone has such a right!"

21] I would not have made that appeal to the judge if, during the course of My speech, *an old, very proud Pharisee* had not admonished Me to be silent (seeing that*) "an impudent swineherdsman out of Galilee has no right to an opinion about such matters!"

22] But *the judge* who was quite on My side, seriously reprimanded the Pharisee for his coarseness, and commanded him never again to use such vulgar, imperious language in his presence. For My announcement concerning the boy-prodigy living somewhere about Nazareth was more important for the Romans also, than their worn-out and thoroughly thread-bare Jewish rubbish. To the Pharisees he spoke straight to their faces:

23] *The Judge*: "Your doctrine requires a complete reformation, more than any other in the whole world — otherwise it will not last more than fifty years! For as your doctrine of God and your service of God now stand, the bacchanalia of Rome are a real sun in comparison, although as being the veneration of a Higher Divinity they represent a real miscarriage of human intelligence!"

24] "You, my splendid boy, just go on speaking quite courageously! No harm may be done to you; for within you there seems to be more intelligence than in the whole of this Temple! Therefore continue, my fine boy!"

* translator.

Chapter 6

The young Levite expresses his approval. The contemptuous speech of the chief-priest about the son of the carpenter of Nazareth.

But there stepped forward a young Pharisee who, as a fact, was still a Levite, and asked permission to say a few words here. The judge permitted it, with the remark that he was to speak calmly and reasonably.

2] *The Levite then began and spoke thus:* "I come out of Galilee, and can now remember having heard many things about that boy-prodigy of whom this boy has just made a by-no-means insignificant announcement. I can not however assert that I have become personally acquainted with him; but I have heard much and often about him."

3] "I got to know as much as I could about his parents, and heard that his father was a carpenter named Joseph, whose second wife was named Mary, and that both of them are in the direct line from David. And this is well known in accordance with the assertion of the prophets."

4] "My opinion is therefore, that it would be well worth while to examine more exactly this case, which is a matter closely concerning us Jews especially. However it is not for me to settle the matter, but only to express my opinion in all humility, recognising this as my duty; anything further is the concern of the Council of the Temple. I have spoken in all humility."

5] *Then a High-priest rose and said:* "What should the Temple do with the assertion of a boy out of his mind? Higher arguments than these must be given to the Temple! There has often been such talk among the Jewish people, even miracles have been manifested, and yet later there was no discovery of a true Messiah."

6] "How long is it then since Zacharias presided as high-priest in the Temple? His wife Elizabeth, advanced in years, bore him a son who was announced to him by an angel when he was sacrificing in the Temple. Zacharias would not believe this announcement as his wife was too old for it. Then he was struck dumb for it until his wife gave birth; but when one day the knowledge came to him in the Temple that his wife had brought forth a son, and he was asked what his son should be called, his tongue was loosened and he said: »John!« And behold, this was the very name that, ten months previously, the Angel of the Lord had given."

7] *But Zacharias asked the Angel:* "What shall this child become? Let me but know the Will of the Lord!"

8] *But the Angel said:* "This is he of whom Isaiah spoke: The voice of the preacher in the wilderness: Prepare the way of the Lord, make straight His paths. Every valley shall be exalted, and every mountain and hill shall be made low. The crooked shall be made straight and the rough places plain! And all flesh shall see the Divine Saviour!"

9] "They then inquired more closely, and soon found that the ambitious Zacharias only wanted to found a spiritual dynasty for himself with the secret help of the Essenes; he was therefore seized by the arm of justice and punished with death for such an outrage."

10] "What then became of this great Messianic hope? Nobody thinks of it any longer! Before the Temple, sanctified by Jehovah for all time, everything has melted into nothingness like a feeble vapour of a pool before the power of the sun! And yet that story proceeded from the high-priest himself, but being impure, and threatening the soil of the Divine sanctuary, the Lord did not delay the chastisement of this outrage, at the right time."

11] "If however that story which looks so remarkable ended thus, how would then the Messianic story of the carpenter Joseph look before the Temple, where nothing is behind it save some Essenian and Indo-magical frauds! The boy should just produce his wonders before our all-seeing eyes, and we shall then know how to explain and unveil this supposed Messiah to the stupid people!"

12] "When this One does come, there will be great signs in the firmament before all eyes. Then only will the great Expected One come, equipped with all the power of the heavens, to redeem His people from the power of the heathen, and will be the future Lord and King over all the countries of the earth, and the children of Abraham will be and remain His people in Eternity."

13] "He who knows this as we do, out of the books of the ancient prophecies about the coming of the Messiah, surely cannot possibly believe that God, Who has ever manifested His coming in a supremely great manner before the eyes of men and every creature, should now come into the world as simply as possible, and even as an illegitimate child, as a weak man, and like us subject to death!"

14] "For we are well aware that Joachim's daughter Mary was pregnant, before she was wedded to Joseph as his wife in the Temple. The maid was given at first to the foster-care of the well-known master-builder from the tribe of David, and only in order not to ruin him, they kindly advised him to take the maid as his wife before the matter got known to the people, and thus blot out the error."

15] "However that child is and remains illegitimate, and consequently there is the less possibility that he ever will be a promised Messiah, and this even if he had power to move all mountains through having learned magical arts!"

16] "It is to be hoped that through all this, even a weak-minded person could see what is in any way possible, and what, according to the circumstances of this case, is and must be purely impossible!"

Chapter 7.

The answer of the Boy Jesus to the speech of the High-priest.
Of the mission of the son of Zacharias, and of the miraculous power of the carpenter's son.

Said the judge to Me: "Well then, you gracious boy, what do you say to this speech of the High-priest which surely has much truth in it?"

2] *I said*: "What else should I say to it than: Either he is right, and the prophet is a liar and therefore is not right, or the wrong falls back upon the High-priest, and the prophet is right in spite of him! But both of them cannot possibly be right, for the High-priest declares the exact contrary of what the prophet has foretold about the coming of the Messiah!"

3] "If the prophet says: »Behold a virgin — but no wife — is with child and will have a son whom she will call Emanuel (i. e. 'God with us')«, how is it then that the High-priest declares that the Messiah shall only come down to men, from heaven to earth, under tremendous signs in the firmament, and with the greatest heavenly pomp and glory like an almighty warrior, and as one who has already been made king over all the peoples of the earth! If this were so, what benefit would it be for weak men who, full of terror in expectation of things to come, would pine away; at least more than half of them would do!"

4] "In this case I should rather maintain that such an advent of the Messiah would be very inopportune for the lords of the Temple, and they, in the end, would prefer the arrival of the Messiah in that modest, unassuming way even as the prophet Isaiah described."

5] "Now the High-priest meant that the somewhat strange story of the son of Zacharias — who was throttled by priestly hands between the great altar of sacrifice and the Most Holy Place — is completely done with, and that no one thinks any more about it."

6] "But I say that it is anything but done with as these lords believe, and very soon the time will come when the very same John shall break in among them like a mighty flash, and will summon them to a great tribunal: his words will then be sharper for you than the very sharpest arrows."

7] "And like the story of the above-mentioned John, even thus, and even as a still worse judgment, will that marvellous Boy of Nazareth come upon you, and will shew you His full divine majesty, but surely not to your uplifting but to your fall!"

8] *Here the High-priest looked with very angry eyes and said*: "How do you know that, you foolish-minded boy? Who has been confusing your brain with such things? And who are you then that you boldly tell us such things as these?"

9] *I said*: "I am who I am, and you have the register whence I came; why then do you still ask who and whence I am? Moreover I have already told you that I have come from Galilee and even also from Nazareth, and therefore know exceedingly well the Boy spoken-of, and am by no means so stupid as not to distinguish the works of a magician — even if from India — from those of the marvellous boy!"

10] "Just let one of you make twelve sparrows of clay and then put life into them merely through a word, so that they then fly about and look for their food and continue to have life like the rest!"

11] "Which of you is able to give back life instantaneously, through His word only, to a boy killed by a fall and quite shattered, and restore him completely to bodily health?"

12] "Which of you can command the lightning that it should go hither and thither, and slay a hyena that had robbed a mother of her child and had carried it off into the forest?"

13] "Which of you can, like that Boy, command a great storm of wind by night to be still, on an occasion wherein several towns and places were menaced with great danger through a numerous horde of robber-murderers, who at night-time approached Capernaum in a big ship, nearly 200 men strong and armed to the teeth?"

14] "The Boy of whom we are speaking, and who happened at the same time to be staying with his father in Capernaum, thus rescued the whole place! For at His word one of the most frightful sea-storms sprang up, drove the boat with the speed of an arrow far away from the shore into the high sea, where the whole boat was destroyed by the force of the mighty waves, and infallibly sank with all the 200 robber-murderers."

15] "These and many such deeds has that Boy already done, ever on behalf of afflicted mankind, and never has any one known Him to have asked any kind of reward from anybody. But that you may know that these are no fictions of Mine, you may call upon the whole of Nazareth and Capernaum as witnesses of their complete truth."

16] "But if things are so, is that Child merely some book-taught sorcerer, or does He accomplish all that only through some divine power dwelling within Him? Or will you explain to Me how and with what means the Boy, according to your knowledge and wisdom, brings such things about?"

17] "You have answered My preliminary question badly; we shall now see what answer you will give to this capital question, and then we can easily come back to the preliminary question and make that into a capital question! But speak quickly, for the day is drawing in, and then we shall surely have to look for an evening meal!"

Chapter 8

The threat of the High-priest,
and the strong protest of the Roman judge against it.

The High-priest said: "If that boy in all seriousness does such things without our knowledge and without the consent of the Temple, it is as clear as daylight that he is possessed by Beelzebub, the chief of the devils; if that were of the divine power, it would never happen outside the Temple! What moral purity is necessary in order to partake of divine power, and that can never be done elsewhere but only in the Holy of Holies in the Temple, according to the teaching of Moses and all the prophets."

2] "He who knows that from the Scriptures, knows also what such miracles are if they are done outside the Temple! It would even be an indispensable duty of the Temple to exterminate such children and men at all cost! And should after our further investigation, such things as you have declared about this boy prove true, he too will have to be destroyed from the earth as an ally of Beelzebub!"

3] *The judge said*: "This was of course a former custom established by yourselves, — but since we Romans are here as your lords and masters, such a thing will hardly happen again; for the sword of justice is always and for all time completely in our hands, and whoever lifts it arbitrarily without our will and knowledge, will be treated without any distinction of rank as a rebel and murderous robber!"

4] "But I have just heard from this boy as well as from yourself that you murdered even a high-priest in your Temple-madness, because he pretended to have had a higher vision. Assuredly he had roused your too powerful envy through that, and that sufficed for you to determine to rid the world of him. That happened 12 years ago, therefore under our rule!"

5] "This case will be examined more closely, and who knows if *you* will taste the sword of Roman justice rather than that marvellous boy your Templer revenge? Here, in virtue of my official authority, I tell you Templers that I shall punish with the sword, everyone who only from afar would dare to do harm to that boy! Nothing further need be said."

6] *The High-priest said*: "But we have a promise from the Emperor which assures us the Temple-justice, and that it may not be infringed by any wordly judge!"

7] *The judge said*: "I know precisely how far this goes, and that you may well exercise a discreet discipline, but between this and 'Jus gladii' (sword of justice) there is a very great and very wide difference! And woe betide the one amongst you who transgresses!"

8] *The High-priest said*: "What of the power of Herod who is at the same time ruler of a fourth part — in Galilee? Does he not also possess the 'jus gladii'?"

9] *The judge*: "Herod as well as all other princes in the land of the Jews is a purely subordinate prince, and the 'jus gladii' is limited in their case to their servants, labourers, and slaves. If they treat these cruelly — for which they have certainly a purchased right from 10 to 10 years, — they will soon be without servants, as no one is compelled by us to take service with them, and therefore they can, for their own sake, make no special use of the dearly bought right; and that the less as every one of the servants — except a few slaves — may leave their employment whenever he will, and finds himself at the moment he leaves, no longer under the jurisdiction of such a prince, but under ours!"

10] "Then they have the right to collect the taxes due to them, if need be even by force, but without the 'jus gladii'. They have to have our permission for executions and also pay for them."

11] "These are the rights of Herod as of every other subordinate prince; everything beyond this is a crime to be punished most vigorously, and even at the first offence is punishable with the loss of feudal right."

12] "In case you think of searching with the power of Herod this wonderful boy, you are greatly mistaken, and Herod will know very well how to avoid the transgression of his rights."

13] "But this boy is now also under my protection, and I give him full permission to torment you with all kinds of questions and I shall not leave his side, for in his brain and in his mind there is more thoroughly sound wisdom than in all of you and your whole sanctuary. And now, you my dearest, most gracious boy, you may talk again, for I have cleared the way for you!"

Chapter 9

The promise of the Boy Jesus to the Roman judge, and the High-priest's wrath about it. How man himself can become the living Word of God and thus God. The refutation of the High-priest by the Boy Jesus with the aid of the People's Catechism.

But I looked most kindly at the Roman judge and said: "You are a heathen surely, but you are just and your heart is good, and truly when now the true Kingdom of God comes to man upon earth, you and your whole house shall be received into it, shall be blessed, and shall never see death Eternally!"

2] *Said the judge*: "How can you make such a promise?"

3] *Said I*: "Nothing easier than that! For I told you that I know that wonderful Boy, and that I am His most intimate friend. When I

come to Him then I shall not forget you, and He will bless you, and His blessing will not be without a result!"

4] *On this the High-priest rose up in wrath and said:* "Is then that boy a God that he can bless as if he were a God? Do you not know that only God can bless? and His high-priest three times a year? How is it that you say of that boy that he too can bless a man and even his whole house? What kind of teachers must there be with you, that their pupils can talk such nonsense?"

5] *I said:* "Firstly you yourselves have given us such teachers, and if the pupils talk nonsense, it falls back upon yourselves, and thus one foolish act produces another. But if what I asserted of the wondrous Boy is nonsense, i. e. that He blesses those who are His true friends, why then do you teach that parents should always bless the children and the children their parents?"

6] "Noah was no God, and yet gave a most fruitful blessing to both his sons who covered his nakedness! Just in the same way old blind Isaac was no God when he blessed Jacob and gave him the surname of 'Israel', which means as much as 'Out of thee shall come forth the people of God!' Was such a blessing perhaps a fruitless one?"

7] "If however you say and ask in your great temple-pride if that Boy be a God, what can you say to Me if I say to you: Yes, He is, and that evidently with more right than there is written by you: 'The Lord Jehovah Zebaoth spake to His Gods!' But if thus, in your arrogance, you are Gods, why should that Boy, giftet and filled with so many truly divine qualities, be no God even though He is directly descended from David."

8] "But whoever hears God's Word and acts according to it, he has God's Word living within him, and has become himself, in all his nature, a living Word of God, and is therefore in his spirit from God. But if that is so, who can say that then the whole person has not proceeded from God? But if a man, through his being completely filled with the Spirit of God, has become in his whole being the living Word of God, fully filled with the spirit of God, is he then not a God seeing that what is perfectly divine must everywhere be regarded as God, and all the more in the case of man?"

9] *The High-priest said:* "What punishable blasphemy have you again uttered now? It is only a silly fool that can talk like that! That is brainless, idle talk, about which a clear thinker must laugh outright!" Thereupon the High-priest himself burst out laughing!

10] *But I said:* "How is it that you call this nonsense? If it is, then you High-priest, scribes and elders, are yourselves the creators and promulgators of the same, and of this I can at once give the clearest proof!"

11] *The High-priest said:* "How will you, you impertinent swineherdsman of Galilee, prove that to us?"

12] *I said:* "Bring Me the People's Catechism!"

13] *The High-priest said*: "And what will you do with it?"

14] *I*: "That you will soon see! In the meantime let the book be brought to Me!"

15] The book was brought and *the High-priest said*: "Here it is! now what are you going to do with it?"

16] *I said*: "That you will see at once!" — I opened the book and asked the Roman judge to read aloud the passage which I pointed out. He did it with evident joy.

17] (*The Roman judge*;) "Whoever hears God's Word and does accordingly, has God's Word living within him, and has become himself in his whole being a living Word of God, and is therefore in spirit from God. But where that is so, who then can say that the whole man is not from God? But if a man, through his being completely filled with the Spirit of God, has become in his whole being the living Word of God, is he then not a *God* seeing that that which is perfectly divine must everywhere be regarded as God, and all the more in the case of man."

18] Upon that the Roman judge said: "Well, these are to a hair's breadth the same words, which just now the respected priest declared to you as being the nonsense of a swineherdsman! Well — I note that this matter is beginning to become more and more interesting! I am most curious myself to see what the result of it will be!"

Chapter 10

The unsuccessful attempt of a scribe and of an elder to justify the High-priest and to maintain his authority. The postponement of the session by the judge to the following day. The Boy Jesus and Simon as guests for the night of the Roman in the inn.

When this had been read aloud, the High-priest looked very angry.

2] *But I said*: "Now, you advanced theological High-priest of the Temple, has not the clearest proof been given by Me that if what I have said above is nonsense — which however it is not — you yourselves have created the nonsense, and have spread it abroad?! But if I have uttered an untruth therein, then you can at once box My ears for My impertinence. But you will hardly do that seeing that what is put down in the People's Catechism you can hardly describe as nonsense! But now I should like to know why you have done that! — I have spoken; now you speak!"

3] The High-priest put on an amused expression and was evidently at a loss to find an answer.

4] *But at once another scribe got up and said*: "His most reverend eminence has only put you to a very powerful test by which he wanted to see if you are well versed in the People's Catechism, as you yourself had mentioned it in support of your case. Let that pass now, and let

us rather speak of something quite different. For with these argumentive discussion we arrive in the end at no result."

5] *I said*: "Now see, how clever you would like to be if you could! You would now like to help the High-priest out of the morass into which he has sunk up to his eyes and ears; but that is no longer possible!"

6] "I know well enough that he will not tell Me now the reason why he called that nonsense in Me which he, being a High-priest, ought surely to have known at first that it stands written before everyone's eyes in the People's Catechism; but just because he did not know about it he called it nonsense, and yet he is at one and the same time a High-priest, a scribe, and an elder!"

7] "The remarkable thing about the matter is that nowadays, one can become and be a High-priest, and believe oneself filled with the Spirit of God, when one has not even an external knowledge of the Word of God! Is it not indeed custom and law that every High-priest who sits in the seat of Moses and Aaron, should have a perfect knowledge of all parts of the Scriptures, and should give everyone who has any doubt at all, full and complete information?"

8] "But what information can be given by *anyone* who does not himself know even the very short text of the People's Catechism, and thus to the just anger of a true and zealous Jew, out of personal ignorance, calls that nonsense which every Jewish boy must know out of the People's Catechism, and without which no honest master will accept him as apprentice in any trade?"

9] Thereupon *another elder* exhorted Me to consider who and what a High-priest was.

10] *But I said*: "If I speak the full truth, can I ever thereby offend any true man? Tell Me yourself, if that which I speak here is not recorded in the writings of Moses, and if the matter is not such as it clearly shews itself to be?"

11] "Unfortunately nowadays high-born persons are promoted to the highest offices, no longer according to their intellectual abilities, but only according to their worldly riches where they then get, generally-speaking, poorer spiritually, but all the richer materially. But, say yourselves, if that is just in the sight of God?"

12] "Yes, it is easy to understand that thus it is only with difficulty that one can get any information about the arrival of the promised Messiah, if those whose very first office it is, to know about it, are as little versed in the Scriptures as are men who have absolutely no knowledge of the existence of writings from out the Spirit of God through Moses and other prophets, yet at the same time sit with tremendous pomp in the seat of Moses and the prophets!"

13] "They themselves know little or nothing of God and His Word, and still less of the Living Word of Jehovah within men, by means of which they should become a God themselves, according to their own and established principles of teaching the people! — What then do you, a Roman judge, as a heathen say to such things and circumstances?"

14] *The judge said:* "There I can only agree with you in everything! For here between these walls and in this secluded room, you may talk as you like; of course, openly and before the people, this would be somewhat unseemly and even wrong; which you certainly would not do as you are much too reasonable a boy, and can calculate for yourself only too well how bad the consequences would be in these times! — But now we will go to supper! You and Simon shall be my guests to-day and tomorrow." Thereupon the judge raised the sitting, and ordered it for the next day again.

15] But quite close to the Temple there was a large inn (guest-house); there we partook of a good supper and then went quickly to rest.

16] But this inn belonged also to the Temple and was served by the servants of the Temple. Whoever of the travellers stayed there, was counted as having stayed directly in the Temple itself. One could also remain inside the Temple, but had then to pay twice as much, and had nothing for food except bread and water. If therefore it is said that I remained three days in the Temple, the Temple-inn must also be included.

17] All went well with us three at the inn; each one could sleep quite sweetly and peacefully.

Chapter 11

The night-conference of the Temple officials.

But the Temple officials had no such quiet night; for it was My wish that men of this selfish and imperious nature should be made anxious by all kinds of things. And the High-priest could not sleep for spite, anger and fear; for it worried him especially and above all that the Roman judge took Me with him as an honoured guest. He therefore caused his spies to come unceasingly to the inn, so that they might bring him news of what we perhaps were saying together; but we did not talk at all, and thus did not talk about anything out of school.

2] But for that the Temple-officials gossiped all the more among themselves, and planned together how they might make Me confused and quite foolish the next day by means of all kinds of questions. Only the young Levite who was on the point of becoming an independent Pharisee and head of a synagogue, said to the assembly in a quiet, dry, matter-of-fact way to their faces, for he had seen and learned much on his missionary journey's:

3] *(The young Levite:)* "None of you will have any success with this boy! At Nazareth I have heard truly miraculous things about his eloquence, and there is absolutely no learned man who has ever got the better of him! I tell you quite frankly: the tongue of this boy and his friend's inconceivable strength of will are sufficiently powerful to subdue the whole world. And with this boy we have put quite a mighty obstacle in front of us, which we shall not easily get rid of without damage!"

4] "Therefore my opinion, which is of course by no means authoritative, would be: Leave him to his opinion, that at least that marvellous boy could possibly, or in time, become the promised Messiah, and as a matter of fact the sayings of the prophets do rather point to him as well as to this time!"

5] "We cannot get any further with him, no matter how we contradict him, — and to make him angry by means of any threat would even be serious, in my opinion; for he knows about everything with the greatest exactitude, and our deepest Temple-secrets do not appear to be strange to him!"

6] "It would simply mean that we should fall into the hands of Beelzebub, if he just now began to talk openly about our quite special secrets both to Simon who is so much devoted to him, and to the Roman judge! Therefore we must be very prudent in this matter, leave him to his subject, and even rather confirm him in it, than try to estrange him from his idea!"

7] "What does it matter to us, who have long ago thrown over-board the old dogmas of the Scripture into the sea of oblivion, whether there be a Messiah or no? But it is better to be cunning, and by that means to rule and to live very well at the charges of the stupid and blind mass of people, rather than usurp all kinds of authority which in the end we do not possess, besides letting ourselves be harrassed by many an unnecessary sorrow and anxiety!"

8] "Already yesterday we made a bad impression on the Roman with our badly-timed pedantic pride, and the matter about Zacharias may still embarrass us greatly! For there is no joking with the heathen! Let us tomorrow but behave with a little more severity against the boy — and we shall all be truly standing in the hottest water with the Romans!"

9] "Therefore let us just be quite fine, cunning foxes, and let us repair as much as possible our faults of yesterday, and I will bet you that the Roman will completely drop the matter of Zacharias, otherwise he will at once use it against us as a sharp weapon! — What do you think of my advice?"

10] *The chief-priest who was wide awake said:* "Yes, yes, I am perfectly of your opinion; that would evidently be quite the best! We must let the boy talk and answer him, as he has a heavily purchased right to it; this we cannot set aside! Only I think we should give him tomorrow

another set of examiners who will answer him more favourably than we did yesterday! What do you think of that?"

11] *The young speaker said:* "No! That is not my opinion! Strange examiners would have to be informed, in order to understand properly, what sort of a boy they have before them! But we know him, and also know what he really wants; therefore we can answer him easily. Strange examiners would stand tomorrow like a yoke of young oxen before a mountain, and would themselves not know how to answer him, even after the best information from us."

12] "And then we have to take something else into consideration, which is quite important, viz: Can you know that the boy will not absolutely insist upon having ourselves before him? We should then be obliged by Simon and the Roman judge to come, and would have to answer this desperately clever boy, on which occasion we should not cut too good a figure before the Roman, as we should thereby visibly betray that we had got the worst of our struggle with the boy."

13] "Of course I can and wish only to express my opinion, but not enforce it; still it is certain that we have to expect what I said, and that is truly not greatly to the liking of any of us!"

14] *The chief-priest said:* "I quite agree with you, and we should certainly guide ourselves by your advice; but, my son, what do you think in general about this quite hopelessly cunning boy?"

15] "It is really quite satanic! We, the highest dignitaries of the whole country of the Jews, have to let ourselves be bullied over head and ears by nothing more nor less than a Galilean swineherdsman! We have to tremble before such a low worm of the gutter, and use all manner of means to get ourselves rid of him! No, no, such a thing as this has never yet existed within the memory of man!"

16] "But tell me, what do you think of the boy? How and when can this boy of twelve have acquired such universal knowledge?"

17] *The young speaker:* "Dear highest ruler and patron, next to the high-priest! Such a thing is absolutely nothing new in Galilee! Everyone in Galilee trades, meets with all nations of the world, and gains thousands of experiences of all kinds, learns different languages, and has intercourse with Greeks, Armenians, Egyptians and a multitude of other nations as well. Hence it is understandable that it is no rare thing in the towns and boroughs and villages of Galilee to meet children, whose penetrating intelligence must arouse the greatest surprise in all of us who come from Jerusalem."

18] "I myself, as is known, was born in the neighbourhood of Nazareth, and in my twelfth year was more versed in all the Scriptures than I am now, when I have forgotten many things, and besides with them, quite a lot of other writings and things. Why not our fair curly-headed boy?"

I am not so surprised at this boy's being so wide-awake, although in so great a degree!"

19] *The chief-priest spoke further*: "Yes, there would not be anything so very remarkable in the gifted learning of a talented boy, but how do these people get hold of the Scriptures — the only genuine copy is kept in the Holy of Holies in the Temple, and in it no one may read except the high-priest, the sub-high-priest, and the scribes?"

20] *The young speaker said*: "Highest Master, that is already no longer true since the time that the Romans conquered our country! All the statutes of the Temple and all its books had to be delivered up for inspection to the conquerors. For the space of three years, the most exact copies of all were being taken."

21] "And now, among the Romans and Greeks, there are already so many exact copies in all languages, that one can acquire for a few silver coins such a copy in the desired language. But if so, how could it possibly be difficult to find in a Galilean boy of talent a true scribe — non plus ultra?"

22] *The chief-priest said*: "You still come to me with Roman expressions, and yet you know that I am a mortal enemy of everything Roman! What does the expression '*non plus ultra*' mean?"

23] *The young speaker*: "Highest Master! I, being a Galilean, know besides Hebrew, also the Greek and the Roman tongues; also I understand Syrian, Chaldean, Armenian, Persian and Old-Arabic which, as messenger, one must also understand, and it often and even easily happens to me when speaking quickly, that a foreign tongue comes, as if of itself, into my mouth!"

24] "But the expression '*non plus ultra*' one must also understand, because it is so much in use among us Jews owing to its shortness and conciseness, that it seems rather difficult to me to use the long and cumbersome Hebraic expression. Its proper meaning is that such a boy is 'not to be surpassed' by any one in his knowledge of the Scriptures."

25] *The chief-priest*: "Well, well, it does not matter; only for reasons easily understandable I am no friend of the Romans, and consequently not of their tongue. But we will leave that on one side, and now tell me what you know of that wondrous boy of Nazareth whose father I know as also his mother!"

26] *The young speaker*: "Yes, Highest Master, this is a very difficult matter; I believe I saw him a few years ago in the company of several boys, who resembled one another far more than twin-brothers. I was indeed told who this, that, and the other was, but as the boys were lively, and continually running about amongst one another, it was impossible for me to keep my eye continually on the right one! So I saw him and yet did not see him."

27] "Our boy who is now giving us so much trouble was then certainly among the company, accompanied by a boy resembling him very much — as it now seems to me — with a still more serious face and not jumping gaily about. It looked very much as if these two boys were the masters of the others as it were, as the others seemed to move about quite according to their will."

28] "However I did not understand what game this pell-mell, rushing-about of the boys represented, as I never before had seen anything similar. It did not seem to me to be without a plan, because, after watching for some time, one could perceive a certain order in it; but what it represented, no one of the onlookers could explain to me. They told me that the boys always amused themselves in a way that had never before been seen at Nazareth, but no one understood what such a strange game meant!"

29] "But that is now really everything I know personally about that boy from my own experience. But I certainly was also told the most extraordinary things which bordered on the incredible! To re-tell you all this, we should need at least ten days; therefore I tell you only in general:"

30] "This or rather that wonderful boy is obeyed literally by all elements; even the moon and stars seem evidently subject to his will, he only needs to *wish*, and sun and moon will give no more light! And should he seriously say to the sun or moon 'Give light now!' the light would be at once present!"

31] "To persons blind from birth, he is able to give perfect sight merely by his word — just as clear a sight as that of a cat, which even in the darkest night sees its prey."

32] "It is said that in the presence of many spectators and only by his word, he gave life again to a boy from among his comrades who, full of fun, climbed on a roof, fell and lay there quite shattered and dead; that the reanimated boy, healed of all his wounds, stood there as healthy and gay as if no harm had ever befallen him. Thereupon the wonderful boy is however said to have given the boy thus resuscitated, a very serious warning to be in future no more so mischievous and disobedient, or else he would never help him again."

33] "They do indeed speak of wonders of morality and of the wisest powers of speech on the part of the marvellous boy; only one thing sounds strange: he, the wondrous child, is said never to ask anything from anyone, and if someone gives him anything he never thanks for it! He is said always to be very serious. He is often seen praying, also weeping in silence, but never laughing."

34] "This is briefly speaking all that I have ever got to know about that wonderful boy. More I do not know. But to judge how and with what

means that boy does such marvellous things, is far above the horizon of my knowledge and of my too limited intelligence. It may be that you do — the oldest and wisest of the Temple; and I have spoken!"

35] *The High-priest*: "With what other power if not that of the devil himself! For God never works miracles through children and roguish boys, but most rarely through pious men quite devoted to Him, of ripe years even like ourselves. But if at Nazareth a 12 year old boy does such things, it is quite apparent that they can only be done by the help of Beelzebub! — This is my opinion; whoever can give another and better one, may get up and speak!"

36] *An elder got up and said*: "It is my opinion that you concede a little too much power to Beelzebub! Speaking strictly among ourselves, Beelzebub is surely only an allegorical personality, representing the total idea of all evil and wickedness which lies in the perversity of the human will."

37] "It is a matter settled long ago that a so-called Beelzebub is produced by the complete co-operation of a society of many persons sneering at all good laws, and henceforth admitting no further good! For such, an evil spirit resembles a breath of moral pestilence, which continually poisons the hearts of the people forming such a society, that they, out of themselves; and by themselves, can never be better."

38] "But this is not again the fault of a certain spiritual-personal evil spirit Beelzebub, but only the absolutely wrong, and thus bad, bringing-up of the children from the cradle. Such persons have no idea of an Almighty and Omniscient God; also in all other knowledges and sciences they are far behind the civilised nations, and therefore also are easily and quickly conquered by them."

39] "But if we now consider the extraordinary education of our boy here, whose exceedingly pious and learned parents are only too well known to us, and if we take to heart his extremely great charity, it cannot possibly come into my mind even in the very worst dream, to declare that such a boy could be in full league with the chief of all devils, who would never be able to let even the smallest thought of light germinate in himself!"

40] "Or can any purpose, even if only apparently good, be attained by what is absolutely evil? To me at least such a thing has remained quite foreign up to now! Or perhaps does anyone know that thoroughly wicked men ever do a good, praiseworthy action? Or is it possible that true good has ever been got through the worst and most depraved means?"

41] "But if our marvellous boy with his power of will, inconceivable to us as it is, does all kinds of the very best and most sublime deeds

of lasting good, how can he possibly employ means, that are most thoroughly bad? On this point I ask of you a tenable explanation!"

42] Several of the elders and scribes agreed with the speaker — only the chief-priest and his not over numerous adherents did not. Now the chief-priest rose and said to the defender of the marvellous boy:

43] (*The chief-priest:*) "Behold now, I notice from your speech that you deny with ingenious words the personality of Beelzebub, as well as that of the devils who rank below him. If you want to shew by your speech that you are right, then explain also to me in your way who it was, who, on Mount Horeb, fought three days with the Archangel Michael for the body of Moses, and remained victor."

44] "Who was that figure of light which could dare to appear before the Throne of God, to ask leave to put Father Job to the test? Who was the serpent of Eve? Who was the evil spirit of Saul which the boy David banished with the music of his harp-strings? Furthermore, there are many passages in Scripture, especially in Daniel, wherein repeated mention is made of the great dragon and the great whore Babylon! You wise one of the world, how would you actually explain all this in your way?"

45] *The former wise elder and scribe said:* "This would be a very easy task for me, if your intelligence had the degree of training necessary to understand it; but the complete night of your intelligence does not comprehend such things of the light, and thus I should only be preaching in vain to one deaf and blind, without any result — and so I leave it alone!"

46] "Those who wanted and could understand me, have already understood me; to preach a sermon to a hard will is worth as much as to put a stone into water in order to soften it! Have you then never read the great Kabbala which is the work of a great spirit? Therein is given a long explanation of the correspondence between the figures of speech and script, and the reality which they represent!"

47] *The chief-priest said:* "The small one indeed, but not the great one."

48] *The speaker:* "Then I cannot possibly speak with you, for the small one has another author and is not worthy to be called even the worst extract of the great old one!"

49] "Before God, there is no Satan and no devil, and therefore also not anything perfectly wicked; for all the powers and forces must obey Him, and none can operate above and beyond their circle."

50] "Is not fire an element of power, which contains in itself the highest degree of evil and destruction? It is a product of Satan because it destroys whole towns, and changes them into dead ashes, if it is unchained by the bad will of men or by their punishable negligence!"

51] "Or is it perhaps Satan who is in the water, that it kill's man and beast if they fall into it? Or is Satan perhaps in a stone, or in the height of the mountains, or in the poisonous animals and plants, or in short in everything that can give death to us men, when used foolishly? Behold, *everything* on the earth and in the earth can be full of blessing, but at the same time full of curse, according as man uses it either wisely or stupidly!"

52] "What then was the famous fight of Satan with the Archangel Michael for the body of Moses?"

53] "The pious part of Jews who venerated Moses as a God, thought that he would not die in the flesh, as it is written: 'They who strictly keep the laws of God shall not die, but enter as it were at once into eternal life, and their flesh shall not see corruption!' Yet Moses in the end grew weak and died like every other man."

54] "There were among the Jews a wise man and a physician."

55] "*The wise man said*: 'Carry the corpse to the summit of a high mountain, where the purest living breezes blow, and Moses will live again and will lead his people into the Land of Promise.'"

56] "*The more judicious physician said*: 'No body from whom the soul has entirely departed, ever returns to life again.'"

57] "*The wise man said*: 'If in three days Moses shall not be completely alive again on the top of the mountain, but shall remain dead, then you will have won the victory over me and my faith, and I shall be your slave as long as I live!'"

58] "*But the physician said*: 'I know beforehand that I shall win; however you need not be my slave on that account. But I shall remain what I am, and you what you are, and you will understand that the Prince of the Power of Death retains his victim, and will never relinquish him again.'"

59] "And Moses was brought to the top of the mountain of Horeb with great solemnity. Many thousands of the noblest Israelites accompanied the corpse, and when they reached the top of the mountain, Moses was exposed to the free living breezes, and for three days all possible experiments were made to revive him, both spiritual and material; but all in vain: the eye of the great prophet opened no more to the light of this world."

60] "On the fourth day *the wise one* spoke quite indignantly to the people: 'Behold, ye people of GOD, the power of Satan! Three days long did Michael (Power of Heaven) contend with Satan (Power of Death) for the body of the prophet, and Satan conquered him; but because of that, Michael said to him: GOD will judge thee for it!'"

61] "That was a speech before the people, figurative indeed, but yet necessary, and in its specific reason surely also very true."

62] "When *the physician* then spoke to him (but to be sure, only face to face) and reminded him how he had been right of course, then

63] "*the learned man said*: 'Unluckily you are right, but it is by all means sad for us men that Jehovah should make no exception even for His greatest prophet, but takes away his breath and slays him like some lower animal! Surely HE might have guarded Moses, and thus have shewn to the people that Satan had no power over His utterly sanctified one.'"

64] "*But the physician said*: 'You do not plead justly with Jehovah! Behold, He has laid down beforehand the path for the flesh, and the path for the spirit; but the way of the flesh must be completely accomplished, so that the way of the spirit may remain eternally free!'"

65] "Whilst the two were still speaking together, quite suddenly *the spirit of Moses* came between them, and said: 'Peace be with you! The order of God is immutable, and all He does is good! If the body dies first, nevertheless the spirit does not die. Keep the laws, and do not dispute about my body, for I, Moses, live on eternally, even if the body I wore had died a thousand times.'"

66] "Thereupon the spirit disappeared, and the matter was adjusted between the two." —

67] "Well, my dear brother in Abraham, Isaac and Jacob, what do you say to that? Where is your personality of Satan? For what I have now told you is the simple historical truth, and the one written in the book is only a figure given in poetic verse, like all such informations which can only be understood in accordance with their nature through the science of parables. What do you now say to it, being yourself a scribe?"

68] *The chief-priest said*: "Yes, yes, the matter has much for itself, and sounds quite plausible; but yet it depends upon faith, and beyond this permits of no proof. Still there may be something in it; for if it is once a mere matter of faith, it is all the same whether I believe this or that, — and something natural is always more easily believed than something supernatural. Therefore let us leave the matter. The night is gone and they will already be expecting us in the conference-hall."

69] *The young semi-Pharisee*: "I am really very curious as to what turn this matter will take today! But one thing I should like to ask for the sake of our own welfare, viz: that a little consideration should be given to my counsel regarding the Roman; for it surely does not matter so very much if we accept, apparently half-way among ourselves and between the four walls, what the boy wants from us, as otherwise we would surely make the Romans into still greater enemies than they are already!"

70] *The chief-priest said*: "Make your mind easy about that, my son! Whatever can be done shall not be omitted, for today we evidently know our point of view better than we did yesterday!"

71] Just as these words had been said, a servant of the Temple announced with the deepest respect, that the Roman commissioner and the Boy, Simon of Bethany and a few men with him, were in the hall.

Chapter 12

The meeting of the examining-board in the conference-hall on the second day. The unsuccessful attempt of the Temple-officials to raise the session.

Upon hearing this, the whole staff hastened to the conference-hall and were, according to custom, appropriately greeted by the audience, this being something which greatly pleased the Pharisees, and concerning which some of them found fault, because the Boy gave nothing but what had the remotest semblance of a greeting.

2] Therefore *an elder* came up at once to Me and asked Me rather modestly, why I, like a somewhat obstinate boy, had greeted no one.

3] But *I said* quite shortly to him: "That is all right for you and such as you, among yourselves, but what has that to do with a twelve years old boy? Besides, not one of you greeted Me either, so why should I return something that I have not previously received from you?"

4] "And after all, this custom does not exist among us in Galilee, and certainly not in My case! For you always allow yourselves to be greeted and honoured above measure, because the world has made masters of you. But I also am in My way quite a special master; why have you then not had the politeness to greet Me?"

5] "Oh, believe Me, I as a boy know very well whom I have to greet; but to you here I absolutely owe no greeting! My Roman can give you the more special reason, if you really wish to know it. But today there is also an After-Sabbath, on which, as on the Sabbath itself, according to your law all greeting and honouring are strictly forbidden, because even that profanes the Sabbath and soils a man the whole day. Why then do you ask something of Me that is contrary to your law?"

6] Hereupon the Temple-officials were silent, and looked at each other in amazement, and *the young Levite said*: "My high masters, this remarkably fine-looking boy is really quite unbearable! The best of the matter is that he actually knows about everything, and is at the same time unquestionably right."

7] *The chief-priest said* to the Roman commissioner: "Noble judge according to right and office! This boy referred us to you to receive a reason why he did not greet us. Would it be agreeable to you to make it known to us?"

8] *The judge*: "Oh, why not? Very willingly! But I do not know if it will give you any special pleasure!"

9] *All of them said*: "Just tell us! For today we are in a good humour and shall bear many things that otherwise we would scarcely allow!"

10] *The judge said*: "Well then, now listen! This boy is that very same wonderful boy of Nazareth himself whom yesterday he seemed only to represent! Now how do you like this story? Whoever bends a hair of his head, will have to expect my deepest anger!"

11] When the Board heard this, they started with fright and trembled!

12] It was only after a while that *the chief-priest said*: "Why did you not tell us that yesterday? Had we known it, we should surely have spoken quite differently to you and have given you quite different answers, which surely would have pleased you better than did those of yesterday!"

13] *I said*: "Oh, that I know well; but as My concern is not hypocrisy but *Truth*, I therefore did as I did! And if today I had still been the one I was yesterday, I should again not have heard one true word from you, as during the night, for fear of the Roman judge, you consulted very cunningly amongst yourselves, how you would let absolutely everything concerning the Messiah's being on the earth, hold good with Me in order to soften Me, and through Me perhaps the judge also, because of the matter of Zacharias."

14] "As however I am not the defender of the marvellous Boy, but the wonderful Boy Himself, a so sudden and unforeseen turn of affairs has confused your senses, and frustrated your bad plan; and now you stand there full of fear and anxiety, and are at your wit's end. — Say, how do you like things now?"

15] All of them were speechless with amazement, and *the chief-priest* said with a seemingly friendly mien: "Well, my dear marvellous boy, as you seem to know everything beforehand, I should now still like to hear from you which of us really thought out such advice?"

16] *I said*: "The very same to whom I Myself suggested it! He is the youngest among you, and was also born in Galilee: his name is Barnabas!"

17] This answer was again as a flash of lightning to the Pharisees, and great fear fell upon them; for many a one's conscience was very unclean, and they were afraid of many a revelation of their secret vices in the ears of the strict Roman.

18] *The chief-priest* whispered into the ear of a Pharisee: "Let us return the money to Simon, and the conference with the Jehovah-with-us-boy, who will yet bring us into the most unbearably embarrassing

situations, will be at an end! Or else we ourselves will put him through no more examination! If he questions us, we will give him an answer through which no Satan shall get any wiser! No, the boy shall by no means be cleverer than we! Just look at this young customer! Yesterday he was one person, and today he is another!"

19] Thereupon a *Pharisee, wanting to be very cunning*, took the chief-priest aside and said: "Do you know what? We no longer owe speech and answer to that boy-prodigy! The one for whom the money was paid, is not the one of today; for the one of today no one has paid and thus we no longer owe him speech and answer! What do you think?"

20] *The chief-priest said*: "Friend, only a God could have inspired you with that thought! When the need is greatest, help from above is nearest! The conference and permission to talk shall therewith be declared as annulled, because the boy of today is another than the one of yesterday, for whom alone payment was made."

21] With that the herald of the Temple quickly stepped forward and said with all the dignity of his Temple-office: "With all authorisation from the very highest sub-High-Priesthood of the Temple of Jehovah, I declare that, as the boy of today is no longer the one of yesterday for whom the heavy tax was paid, the further session is completely annulled, to neither this marvellous boy-prodigy for whom no tax was paid, nor to any one else, shall any more answer be given! Dixi! (I have spoken!)"

22] But *the judge arose*, looking very serious, and said: "The session remains, and you will speak! The boy of today is exactly the same for whom the big tax was paid, only the moral characteristic personality has unexpected by you become another. However, according to our own laws, this clever circumstance does not change anything of the boy's right, and therefore my valid sentence is: The session remains unchanged today and tomorrow, whatever happens! Ask or reply, it's all the same!"

Chapter 13

The continuation of the session. The question of the Boy-Jesus to the Temple-officials: "What would you do, if I were the Messiah in spite of everything?" The cautious answer of Joram, the Talmudist, concerning the Messiah.

At this energetic oppositon by the Roman judge, all of them with evident reluctance, returned to their places, and for a while remained silent. As no question was put to Me,

2] *I stepped among them and said:* "Listen, as you no longer deign to put a question to Me, I shall take the liberty of putting a little question to you: Tell Me — but quite openly — what would you do if I were in all seriousness, the promised Messiah on whom the chief discussion has turned?"

3] *An older morose chief-Temple-zealot said:* "Boy, boy! Take care about the Temple of Jehovah — what you dispute and talk in this holy place! Take care of too great an outrage!"

4] *But I answered him:* "Rather should you and all of you take care that you do not make the House of the Lord into a den of murderers! But in no wise do I desecrate the Temple by asking what you would do, supposing that I really was the promised Messiah, seeing that anyone, without sin or fear, may put such a question to you! And you may just as well give Me a conditional answer, as I have only put to you a conditional question!"

5] *Here the old Talmudist and great Kabbalist, called Joram, stood up and said:* "With God all things are possible; but we men must be very careful to accept such a promise, important above all else, as being true only when all circumstances, by which the fulfilment of the promise must be accompanied in the manner mentioned, stand quite clearly and evidently before the astonished gaze of every one."

6] "Well, my fine lad, as regards your birth, you have in a few verses in Isaiah something that is half-way on your side; But how much else did this prophet prophesy regarding the promised Messiah-to-be, which fits you as little as it does me, although I too am a descendant of David, and also a distant relation of your father Joseph, and I also contributed mostly to the fact that the Temple-pupil Mary became his wife."

7] "Now, for more than eleven years I have not seen this worthy couple again, and you yourself, the first-born of Joseph's second marriage, not at all. Therefore I know of you just as much as I learned yesterday from your own mouth, and from our Levite Barnabas, who is also from Nazareth."

8] "Well, your special abilities, which far surpass, according to authentic information, everything that ever was done as an open miracle through never so perfected a power of will and faith, would certainly

be of the kind that one would feel obliged to pay special attention to them, as well as to the possessor of them; but it can well be understood that, for a long time yet, there cannot be any talk of what is their exact significance, although I have said, as a clear-thinking man and priest, one cannot leave them unnoticed."

9] "In any case, the Messiah will also be a man like us; only His qualities and abilities will be of divine nature. Well, as for your qualities, already now in your childhood, they are of course of the kind that lead us to expect something enormous of your manhood later on; but behold, I am already a very old man, and have had much experience, and already often I too have discovered, in the tenderest youth, rare abilities and qualities that told me: 'In this or that child, Jehovah has evidently raised up for us again a great prophet!' However when such children have grown older, all their brilliant qualities vanished completely, as if they had never existed, and the person was just an ordinary one like myself, who only know what I have learned and experienced with great pains and much zeal in the course of many years!"

10] "With me as well as with innumerable other men the verse of the Scripture has thus been fulfilled: 'In the sweat of thy brow shalt thou eat thy bread!' And the same will perhaps happen in your case, my loveliest cousin, — but perhaps also not — such a thing we men can never decide beforehand as definitely settled. Man indeed thinks many things, but God directs! — Now, my dear and loveliest young cousin, you may again make your remarks, and I will very gladly answer you!"

11] *I said*: "I certainly like you best of all your colleagues, and this night you also spoke for Me a good and a clean word to the High-priest, through which his eyes were opened a little about the personality of Satan, so that he at least — and truly for the first time in his life — got an idea of the most important doctrine of correspondences, and by it began to comprehend that deeds like Mine cannot possibly be brought about by the aid of an evil force and power."

12] "You will see from this, that not even what you discussed so quietly and secretly with the chief-priest is hidden from Me, and thus you will of course also understand that I know perfectly well what the same chief-priest, who is now very much embarrassed, is thinking. He is in great fear of being betrayed by Me in something disagreeable to him; however this fear of his is futile."

13] "Yes, if I were to execute My deeds with the help of Beelzebub, the chief-priest would already have been betrayed, and also judged, long ago; but as I do all My deeds only through the power and might of God within Me, Who in all eternity wills only the good and never anything

bad, the chief-priest need have no fear; as far as I am concerned, not a hair of his shall be hurt!"

14] "But now we have spent time talking about many very useless things, and have quite left aside the chief subject in its further development."

15] Here *Joram asked*: "Then in what will this actually consist? Just speak quite openly, and we shall be just in our judgment, having discovered very much justice also in you."

Chapter 14

The testimony of the Boy Jesus about Himself as being the real "Maher-shalal-has-baz". Joram's opinion: To wait and let time decide! Jesus' hint about the Omnipotence of God, within Himself. Joram's nonacquittal answer.

I said: "Here I stand before you as the true 'Maher-shalal-hash-baz'* a name of the son of a prophetess in Isaiah. Yesterday we spoke of the coming Messiah. I Myself was represented to you as such, and according to these texts which are most exactly applicable to Me in the Prophet Isaiah. However the matter was dismissed by you."

2] "Yesterday I spoke of Myself as of a second person only, but today I Myself stand before you without the very least fear either of you or of anyone else in the world, seeing that I am only too well aware of the eternally unconquerable strength and power within Myself, which however belong to none other but to Me and to My very Self alone. I now take up again the same theme, and ask, especially of you, Joram, what you think of it! But you too may speak without hesitation or fear, quite freely! Truly also no hair of your head shall suffer!"

3] *Joram*: "Yes, my very dearest and most lovely cousin (you will not be offended if I call you that now, for I am really a quite close relation of your father's) it is and still remains a very delicate matter to say: 'You are the Promised One!' And such a thing would now, under the circumstances, also be too risky as yet, seeing that we already have many examples of children who too, in their tender youth, showed so many extraordinary talents and abilities, that they frequently caused the greatest astonishment to quite a great crowd: yet in later years they became such ordinary men, that of their youthful talents and abilities no trace could any longer be discovered in them!"

4] "Now, such, even if not probable, must be supposed by us men as also being possible in your case, and therefore a complete acceptance of it, as if in you were hidden the promise, Messiah, would be a little premature and on this point you, being a surprisingly wise boy for your

* Isaiah 8, 1—4.

youth, will not disagree with me! But, in my opinion, it will be just as senseless to deny irrefutably that you are the Promised One, considering that in accordance with your Birth, your descent, and your abilities which so far are unequalled, you can just as easily be That One as not! Therefore in my opinion, it will be as well for you as for us, to wait and see what time shall bring us! Now tell me whether I am right or not!"

5] *I said*: "Speaking according to earthly intelligence, you are evidently right. But there lies in the human heart a still deeper and more brilliant discriminating power! This might well tell you if I am a Boy of the kind, who, in later years, will lose all his abilities. If I have power to create and to destroy according to My own discretion, how then should I wish to destroy Myself?"

6] "I tell you that on My inward Spirit alone the existence of all things depends, therefore I may will what I like, and what I will must be done; such was also told you of Me through the mouths of other witnesses, and not through Mine alone. But if so, how can it be imagined that I could ever lose the qualities and abilities I have manifested to you? But if I cannot do that, what am I then?"

7] *Joram said*: "Yes, well! This is still only an assumption but as yet no proof! The same that you say of yourself. I could also say of myself: However that being a little too bold, and something which would never in the least be like me, I should be either thoroughly laughed at, or be put under restraint as being mad! Now you are a lively boy at an irresponsible age, and seem to have had a great poetic talent already from your birth, and therefore one only smiles at such outbursts of mother-wit."

8] "Well, well, in other ways you are one of the dearest of boys! But how can a man ever say of himself 'Through My inward Spirit all that exists has been created!' Surely only the eternal and infinite Spirit of GOD who, in His Being, is everywhere present, can do that! You have gone a little too far in your idea of a Messia. Let us just remain comfortably with our feet on this earth and cultivate it with a right zeal that it may give us sufficient food, then it will be better with us than if we want to make something of ourselves that is impossible and can never be!"

9] "If the Messiah does sometime come to us, He will do so as a perfect man only, but never as a God! But it is the custom with you half-Greek Jews, and therefore half-heathen, to put a man of special talent at once among the gods, or that you think and consider yourselves as being such. But that should not be, and it is a great sin against God's commandment which says: 'I only am the Lord your GOD Thou shalt have none other Gods but Me.' But in Galilee this law does not seem

to be taken too seriously, otherwise you would never have dreamed of thinking of yourself as God!"

10] "Now, abstain from that in future, and with all your extraordinary talents and abilities, remain faithful to the ancient and only GOD; and let the heathen be heathen, and it will go well with you on earth! What is even the great strength of a giant against the united power of thousands of men? and if so, what then about the strength of a boy. If however David says: 'O Lord, all men are as naught in comparison with Thee', how can a boy take it into his head to say that he is, in his spirit, GOD, by Whom all things have been created? — Do you see now that you have exaggerated to an enormous degree?"

11] *Here the chief-priest said:* "Well, once again we have had very good instruction coupled with rare moderation! — It is right and true, because it is written of the Galileans that no prophet shall arise in their country: Those half-heathens rather like to make themselves into gods! And this boy seems to possess the best natural talent for it. Yes, my dear Boy-Messiah, it is not so very easy to throw dust in our eyes by giving us an 'x' for a 'z'! This may do well enough for Nazareth, but it does not go down with us in Jerusalem!"

Chapter 15.

All kinds of objections raised by Joram and the chief-priest, against the Messiahship of the Boy Jesus and their refutation.

I said: "You have spoken quite well according to your way and perception, as your thoughts and ideas do not reach any further than your breath. But if you were able to think more broadly and deeply, you would also look at Me with quite other eyes, and also judge Me quite differently. But since you already consider what I told you about My inward Spirit as so very scandalous, will you then explain to Me what kind of spirit it was that spoke through the prophets?"

2] *Joram said:* "That was Cod's Spirit, and the same by which all things were created!"

3] *I said:* "Well, if that Spirit which spoke through the prophets was the Spirit of GOD, why then should My inward Spirit not be GOD's Spirit, as I am able to work through It far greater things than all the prophets have ever worked since Enoch? For they were limited to work upon a certain sphere only: but I know no limitation, and do what I will, and what I will must be done! But if so, how can My inward Spirit be another than that which spoke through the prophets?"

4] *Joram said:* "Just so, just so! that could easily be, if only you were no Galilean! But it is written in the Scriptures, that out of Galilee there ariseth no prophet, and therefore you must agree that we may not and cannot compare your inward spirit with that of the prophets!"

5] *I said*: "Was I then also born in Galilee? Was not Bethlehem, the old town of David, My birth-place? Look it up in your registers and see if it is not so! Or was perhaps Isaiah no real prophet because he also came to Galilee, and prophesied there near the old town of Caesarea Philippi? Behold how blind you are, and how little your judgment stands the test!"

6] "The Scripture says of course that no one who is born in Galilee can be awakened to be a prophet: but as neither My foster-father Joseph nor Mary, the mother of My body are Galileans, even as I Myself, by birth, am not, but have all been as strangers for nine years in Nazareth, how then shall I too not be able to possess, as well as every other prophet, the divine Spirit within Me?"

7] *The chief-priest said*: "But is it not also written: 'Behold, I send My angel before thee that he may prepare the way of the Lord, and make plain the path for His feet?' and that Elias would come before Him and prepare mankind thoroughly for the great coming of the Messiah? Is this now the case with you? Where is the Angel of the Lord, and where is Elijah?"

8] *I said*: "For men of your kind, who cannot see the wood for trees, there has surely never been either an angel of the Lord, or His prophet Elias! However for those who do see, all this happened already twelve years ago! But you have neither seen nor recognised the angel who spoke with Zacharias, nor his son who had so marvellous a birth; for what is not done for you with fire, lightning and crashes of thunder, you do not notice!"

9] "When Elijah in his rocky cave, was summoned to note how Jehovah would pass before it, a *fire* first passed before the opening: but Jehovah was not therein. Then there passed a mighty *storm*: but Jehovah was not therein. Then in the end, a scarcely perceptible *rustling* passed before the cave: — and behold! in that was Jehovah!"

10] "And see, it is even with that, that the great prophet of whom mention has been made, announces the present coming of the Messiah!"

11] "You perhaps expect fire and storm which has already often passed before you; but Jehovah was not in them. Now, the soft rustling passes before you in which is Jehovah of a truth, but this is not noticed by your deaf ears and blind eyes, neither will you note it except at the end of your life, when however it will be too late, and will no longer be of any great profit to you!"

12] "I think that I have spoken somewhat obviously. — Now give Me an answer to it according to your Temple-wisdom!"

Chapter 16

The question of the mocking Barnabas. The censure of the Lord and the counter-question. The embarrassment of Barnabas and his apology. The miracle of the ass's ears, and the living ass.

Barnabas asked leave of the Pharisees to speak with Me as he had got a good idea against Me. He was granted it, and then began to speak to Me thus:

2] "Listen, my dear little godly Messiah from Nazareth in Galilee which however does not imply much! You have now given us a few proofs, owing to which even we, with our stuffed-up ears and our blind-folded eyes, are beginning to see that you are nevertheless the Promised Messiah: but with only this insight, we are standing just like oxen yoked with the cart in front of us! What are we going to do now? Or what ought we to do now?"

3] "This day is already declining, and in spite of being the Messiah, only tomorrow remains in which you have acquired the right to speak! Therefore I think it might be time for you to make your arrangements as to what, from now onwards, seeing that we have recognised you, has to be done with us and with the Temple. Will everything remain as it is, or will it all be newly arranged? You are now the promised Messiah, borne to us on the wind: unfortunately we can no longer dispute that: but what now? Speak and act now, you young divinely-human Messiah, — come of course from above!"

4] *I said:* "It was really not necessary for you to open your mouth so wide about this bad joke of yours, and make it evident that you want something more: but you lack the material and spiritual means thereto; you who resemble Balaam's ass! But as you have now put the question as to what, from now onwards, shall happen to you and then to the Temple, I really must give you a correct answer."

5] "Behold thus it is written: 'But when the Messiah shall come, He shall not do away with the Law, not with an iota of it — but will fulfil it Himself to the uttermost!' He will not abolish the Temple and its servants, but will surely chastise its unlawful perversity, and upon such swelled-headed Levites (like you), who think themselves so wise, He will set a mark as a grateful acknowledgment of their bad and unseasonable witticisms!"

6] "Do you call My personally-directed discussion of the Bible texts, folly, even though they irrefutably concern Me? Or else, will you prove to Me that I am not, to a hair's breadth, the Same of Whom all the prophets did prophesy? If however you are seriously unable to do this, how then is it that you attempt to mock Me? Well, just wait — I too will put a question now, to which *you* will have to give me an answer.

If you do not answer the question to my satisfaction, then you will become for Me a veritable heathen Midas.*"

7] "Tell Me, you fellow of shallow wit, what does the name 'Jerusalem' mean? What is hidden in it? Being a Levite and a Pharisee to be, you must know that from the Books of Moses, and also from the Book of Enoch which Noah saved from the Flood under the title of 'The Wars of Jehovah', and I have how the full right to ask the explanation from you: for the correct understanding of this name matters much! Now, you speak!"

8] Here the young Levite began to rub his ears hard, for he had not the faintest notion of the original Hebrew tongue! He therefore asked Me for time and patience, and these I granted him. He now slipped away to an old scribe to see if he would be able to tell him. But he did not know it, and sent him to the Kabbalist Joram. This one shrugged his shoulders doubtfully, and after a while said quietly to him:

9] (*Joram said:*) "Yes, there surely is in the very old books a kind of etymological explanation of it, and the Kabbalah also gives a kind of explanatory reference, but in such mystical theses, that the Song of Solomon is real child's play in comparison with it! I myself have understood neither the one nor the other, and cannot therefore possibly help you now out of your embarrassment."

10] "Besides I must remark to you, that you ought to have spoken to the Boy with much more forbearance, because of His most eminent sharpness of intelligence on the one hand, and on the other because of the authority of His high Roman protector; the more so as you are the one who gave us more reliable information about His marvellous nature!"

11] "Did you then not notice that He knew, word for word, everything we had discussed about Him in all secrecy during the night? I did not say anything about it at the time, but for myself I found therein a formidable sign of the presence of a spirit in this Boy, for whom there evidently exists no difficulty in testing the hearts and kidneys of men."

12] "I therefore advise you to ask pardon of this extraordinary Boy, because of the evident offence given to Him; otherwise I will not be answerable for His not playing you a downright mischievous trick! Go, and follow my advice!"

13] *Said Barnabas:* "Well, He has of course the right to talk, and He can also stand no joke — Therefore one must evidently ask His pardon! But that no one can analyse the name of the city is truly something strange for us officers of the Temple!"

* Midas was a Phrygian king. Whatever he touched he turned into gold: ass's ears were bestowed upon him because he preferred Marsyas to Apollo.

14] Thereupon *Barnabas came up to Me, and said* with a quite friendly face: "Dearest, most lovely Boy! I have perceived my gross fault committed against you by my truly bad and very untimely joke; and I sincerely ask your pardon with my whole heart: at the same time I would add to it the fervent request that you would please explain to us the name 'Jerusalem' for not one of us knows how to make anything of it. It certainly is translated by the expression 'Sacred City' or 'City of God', but how this should be contained in the word 'Jerusalem' scarcely one of us knows!"

15] "Of course it is related that a place existed here under the name of 'Salem' where the great and powerful King lived to whom all the princes of the earth then living, had to give the tithes — for King Melchisedec was at that time for all men upon earth at the same time the one and true High-Priest of Jehovah. But we know little or even nothing of this High-Priest, of His teachings and deeds, as well as of His personality. If you know more of this matter than all of us — and doubtless you do please kindly tell us about it."

16] *I said*: "It is lucky for you that you have acted thus towards Me, or else you would have been marked in a way that you would not have liked! The marks however with which your head would have been adorned now lie at your feet: pick them up and learn by them that, firstly, I chastise everyone's wanton mockery, and that, secondly, at the place where there arises a question of the greatest seriousness of life, for all men and for all eternity, one should not use an empty and miserable joke! First, look at the joke which I should have played on you for your bad witticism, only then will I grant you your second request!"

17] Hereupon Barnabas bent down and raised from before his feet two quite natural and perfectly formed donkey's ears, and was all the more horrified, as there was no trace whatever that they had been cut, for the purpose, from any real donkey.

18] At this, some of the people present, especially our Simon and the Roman judge, burst into loud laughter, and all the Temple officials felt quite strange, and began to ask one another how this was possible by natural means. And they guessed this and that, but could come to no result however remote.

19] Then *Barnabas said*: "What is the good of all our guessing, the matter is a pure miracle, and nothing else! For if the Boy had provided Himself with them beforehand, He also would have known, in advance, that I was going to make a bad joke with Him! And this would evidently be an even greater miracle!"

20] "The Boy however already gave us a very remarkable proof of this quality of His, when He told me, word for word, our secret discussion

in the night and wanted to tell the chief-priest openly, and quite aloud, all his secret thoughts. To him who is able to do one thing, something else should be also possible in the same way, however inconceivable it may seem to us."

21] "Behind this Boy there is hidden infallibly something extraordinary! For myself I should be of opinion that, in time, He would make a quite perfect Messiah."

22] *Said the chief-priest*: "There you just talk like a blind man about the splendour of colours! How often have Persian magicians surprised us with their magic deeds: and thought-reading is nothing new with us! Who does not know the Greek oracles! They were able to guess thoughts so quickly that, in the end, hardly anyone dared to come near them any more."

23] "Yes, my dear fellow, on so important a matter, one must look with quite different eyes, and apply to the phenomena a much deeper test. Only when one has examined everything with the greatest exactitude, can one begin to form a somewhat better opinion, and even then one must be very cautious. However, there can be no question about a complete faith, until all the circumstances and signs have been confirmed in such a way that there is nothing left to be desired."

24] "This, my dear Barnabas, for your instruction: for it is still an old fault of yours that, in spite of all your otherwise very estimable knowledge, you are so very credulous."

25] *Barnabas said*: "No! That I never was! For, had I been credulous, I should never have attained to all the various profound knowledges which can never be attained by credulity. I know how to test a thing and a phenomenon, and can distinguish quite correctly an 'a' from an 'o'; but here all my intelligence comes short, and all my many and various experiences have gone overboard."

26] "I know the magical powers of the Persians and of a number of others also: but there is not one of them who could call into existence, out of the pure ether, a pair of perfectly made donkey's ears; the well made thought-out oracle-sayings of Dodona as well as those of Delphi, are only too well known to me. But among them I never found anything like what this Boy did to me, as well as to Joram, by repeating, word for word, what we had quite secretly discussed among ourselves."

27] "I therefore abide by my opinion, already expressed, and say once more quite frankly: There is more hidden behind this Boy than all of us will ever be able to comprehend! I do not want to exactly declare He is infallibly the hoped-for Messiah, because of His extraordinary qualities; but evidently He has more claim to it than any one of us gathered here."

28] "But now my dear, lovely, young fellow-countryman, I should still like to hear you explain as you promised, the 'Jerusalem' and the 'Melchisedec' before it is quite dark."

29] *I said*: "That shall be as you have spoken so well on My behalf: but first of all take the two donkey's ears at the tips, into your hands, lift them up a little between your fingers, and we shall see if the Persian magicians could do what will follow."

30] Barnabas did this, and *I spoke*: "To these ears, let there be also added a living and completely healthy donkey's body!"

31] Instantaneously there stood among the gathering, a quite perfect and well-formed donkey, with skin and hair!

32] Then all were terrified of My miraculous power, and looked as though they would flee.

33] But *the Roman judge and Simon* did not allow that, and *said*: "We must keep to the time, and the Boy-prodigy will still explain the two words."

34] The Temple-officials sat down again, then looked quite dumb-founded at the newly-created donkey, and none could utter a syllable or express an opinion as to how this could possibly have been done.

Chapter 17

The miraculous disappearance of the donkey.
The miracle of the stone. The astonishment of the Roman judge at the miraculous power of the Boy Jesus, and the illuminating words of the latter about the coming of the Divine Kingdom.

But *I said*: "To shew you what power I own and to take away from you the fear of this unnatural animal, I command that it shall dissolve even as it was called forth."

2] At the same moment the animal faded away so completely, that not even a smallest hair remained. At that their astonishment was still greater, and they did not know what to say about it.

3] *Only the Roman judge who was full of courage, said*: "No! Listen! my dearest Boy! either Zeus or some chief divinity must be living in you! If you wanted to, could you also destroy a natural animal, or indeed the existence of a human being?"

4] *I said*: "Oh, yes, not only that, but also the whole earth! But My aim which no one has ever yet recognised, is: to maintain everything, and to destroy nothing. But so that you may see for yourself that I am not a vain boaster, but can also bring about, what I say, fetch Me a stone, as large and as heavy as you like, and put it upon the table!"

5] At once a stone of more than a hundred pounds in weight, and of very hard composition, was brought and lifted upon the table with great effort. When the stone was lying there,

6] *I said over it:* "Be thou dissolved, and return again to ether — thy primitive element!"

7] And the stone so completely disappeared that there remained of it not even a tiny mote in a sunbeam.

8] *Then the Roman said:* "My esteemed friends, this can only be possible to a God, but never to a man of even the greatest powers! I am now convinced that it would be better to live with you, my loveliest Boy, in the best friendship, than in enmity!"

9] "Of what use would all our numerous legions be to us Romans, against you? For you need only wish, and they would suffer the fate of the stone that was here, and at the moment of your willing it, they would no longer be there, but would be dissolved into air and ether! And therefore I declare that you are infallibly a real Messiah of your people, and that a power that ever enters into conflict with you, will never gain the victory!"

10] *I said:* "Do not you, as a Roman, get any grey hairs over that! For I did not come into this world to make a prince of Myself, and to found a worldly empire for the Jews, but only to bring the Divine Kingdom of GOD to all men who are of good will, and possibly to destroy the empire of Satan, who is death upon earth! Therefore every earthly Empire can easily exist, and that in the best way, if it attract also the Empire of GOD which I shall create upon earth."

11] "Therefore every fear of My Divine Power may leave you: for I shall be subject unto you until the transmutation of My Body, when I shall return thither whence I came. — But now, at the close of this day, we will throw a little light upon the two words."

12] *Barnabas said quite gladly:* "Well, all praise to the Lord! Only words again now! and no more miraculous deeds! they make one feel quite uneasy!"

13] *I asked him:* "Why uneasy? You have already often gazed at Persian Indian and Egyptian wonders, and you have never shuddered at them, why then just now?"

14] *Barnabas said:* "Because those are all of them effected in a way which I can understand, but yours are based on nothing else but the power of your Will! Ant this makes an enormous difference!"

15] *I said:* "Well then, I must add still another remark, before I pass over to the explanation of the two words."

Chapter 18

The Boy Jesus' Story of the 27 magicians in Damascus.

Barnabas' embarrassment and surprise.

Of the secret of the Omniscience of the Boy Jesus.

The Boy Jesus: "It is now exactly two years since you were busily going about the streets of Damascus. At the same time some twenty-seven magicians arrived from India. They made great announcements of how they would effect the grandest wonders in the large grove outside the town, on the third day after the new moon."

2] "Among the numerous announcements were also these: 'Five of the chief magicians will, with their little fingers and without any physical effort, pull out a stake heavier than a thousand pounds, and driven into the earth more than seven feet deep — thus more than half its length — and then let it freely float about in the air for several moments. The same they will then also do with a rock more than 10,000 pounds in weight, (a burden not to be moved by a hair's breadth by 300 of the strongest men with all the strength of their hands). Finally a camel, perfectly dead, is going to be made alive for a few instants, and as conclusion, even a statue shall be made alive for some moments.'"

3] "At this announcement nearly the whole of Damascus was on the day named present in the great grove, in order to gaze at the wonders announced. You were one of the first near the magicians, and you saw all very well, and were extremely astonished."

4] "The many preceding numbers were already known to you: but when the last ones were carried out with the most surprising precision, you opened mouth and eyes wide, clasped your hands over your head and called out aloud: 'This is unheard-of! it has never been before! These cannot be men, they can only be gods, to whom veneration should be paid!'"

5] "You made the exclamation of course, more because of the respected heathens who were present in great numbers at the exhibition; however, secretly within yourself, you thought of Beelzebub, and therefore in your mind you felt very uneasy."

6] "But now you also say that you feel quite uneasy at My miracles! What difference then do you find between Mine and those seen by you two years ago in Damascus?"

7] *Here Barnabas became very embarrassed, and said* — but only after a while: "Now tell me, you lovely incomprehensible Boy, how can you know all that? You yourself were not present at the time in that town, and as far as I know, neither was any one from your country! Except to a few colleagues in the Temple, I have never yet told anyone about this strange wonder-working: how did you get to know of my deeply hidden secret experience?"

8] *I said*: "Set yourself at ease about that — I get to know absolutely everything, but I do not allow that to be a hindrance to anyone: everyone is, and remains, free to act according to the law, or against it. The consequences never depend on the power of My Will, but on the order and the sanctity of the law given in nature, as also in the moral atmosphere of men among each other."

9] "But how, and whence, I am able to know all that, is also a secret about which only some 20 years later, the world will be enlightened, as well as about all My other miracles. If you had faith to believe that the Spirit of the Messiah lives in Me in all fulness, you would soon be able to comprehend how and whence I own such capabilities as have never been there previously: but, if you cannot and will not accept and believe that, you will have to wait until the time previously given! Then you will certainly understand it, but never imitate Me!"

Chapter 19

The explanation of the two words 'Jerusalem' and 'Melchisedec' by the Boy Jesus. The Holy Scripture as GOD'S Word. Joram's hint as to the incomprehensibility of the passages in Isaiah referring to the Messiah.

Barnabas said: "But you dearest marvellous Boy, about the two words 'Jerusalem' and 'Melchisedec' we should like to hear something from you today!"

2] *I said*: "Well, so pay attention to the roots alone of the single words in the old Hebrew tongue: *Je* (this is) *Ruh* or *Ruha* (the dwelling-place) *Sa* (for the) *Lem* or *Lehem* (great King) *Me* or *mei* (of My) *l'chi* or *lichi* — read *litzi* (countenance or light) *Sedek* (seat)."

3] "You know of course that the elders pronounced the vowels between the consonants at the formation of words, but did not write them down because of a certain veneration: therefore one must understand how to put the vowels between the consonants in words more than a thousand years old, and the true significance of such an old name explains itself from its roots. — Well, are you now satisfied with this explanation?"

4] *Said Barnabas*: "Yes, fully and far beyond all measure! — But once more, how do you get to know about such secrets?"

5] *I said*: "In that case one is like the other, and all comes from the Power of the Spirit of GOD glorifying Me from above. But how this is possible, you can neither comprehend nor will you do so, for a long time yet!"

6] "Behold you also read in the Scriptures, but to your mind there is nothing Divine in them: but you believe in their being purely the work of several men put together in co-operation, so as to rule their fellow-men more easily. The Egyptians are supposed to have done that

through their gigantic and mystical structures, and the Hebrews through their mystical writings; however, for the true instruction of man in these times, neither the one nor the other will any longer hold good, as all truly wise men could have clearly perceived and proved long ago."

7] "Now see, this is your very own inward and therefore (to you) true creed: But I tell you: Whoever considers Scripture with your eyes, will certainly never find anything Divine in it, and further will remain a material, worldly fellow, who sometimes of course will have a mind also for extraordinary things and phenomena, if they are carried out just before his eyes; but in his spirit he will never profit by it, because, for him, every miracle, no matter how great, is only an amusement delighting his senses!"

8] "Truly such men greatly resemble the swine which eat all kinds of things, but for all that, remain just the same old unchanged swine that like everything equally well, be it dirt or the finest wheaten bread."

9] "But, therefore, such men who are wanting in a higher spiritual faith, should not read — nor disallow the Scriptures given to man out of the Spirit of God to be considered as a Divine Word, as is written: 'Thou shalt not pronounce lightly the Name of the Lord (Jehova)'."

10] *But I say, and add thereunto:* "Every word from out of the Spirit of GOD is equal with the Name Jehovah! Whoever reads it as a human work is a punishable evilnamer of the Name Jehovah: but he who reads it with great reverence in his heart, and believes that the Scriptures are of divine origin, will also soon, and easily, find in it the divine, for the awakening and vitalising of his spirit!"

11] "If you — and also you others — would believe within yourselves that the Scriptures are of divine origin, you would long ago have recognised Me for what I really am, and how I bring about My wonders: but because you believe Scripture to be only a human production, and completely useless at this time, it is also impossible for you to acknowledge Me as that which I really am exactly, — and as you do not wish to acknowledge Me as that, surely My deeds too must in the highest degree be incomprehensible to you!"

12] *Said Joram:* "My loveliest Boy, there you are still apparently going too far in your assumption! For behold, if there are a few who do not believe in the pure divinity of the Scriptures, yet there are, all the same, still some who keep very firmly to it, and believe, and therefore also hope for, the coming of the promised Messiah, and of His Empire; these too, when they get to know you more closely, will not be much against your being that promised Messiah, of whom the great Prophet Isaiah foretold the most of all."

13] "Of course the prophecy of Isaiah is also given in a strongly mystical sense, and one cannot easily make out the personality of the

Messiah: but, on the whole, there is very much that agrees with you! Of course there is also something that does not fit in it at all for you and eventually still less for any true Messiah — were He to come directly from the heavens! And thus, you exceedingly clever Boy, you will easily see that, honestly speaking, even for the firmest believers there is still a great difficulty about the good Messiah — and that it is truly a very hard matter through which to find one's way properly and clearly!"

14] "The thing remains always more of a legend resulting from the long fostered wish of the people, and there the Romans may not be quite wrong when they say: 'Ubinam vanis invectis superlativum tradit gens, nihil quam aquam haurire!' (Wherever the people hand down in words something exaggerated, they are drawing nothing but water). And so it is partly also here with the Messiah! There may of course be something in it — but possibly also nothing — and thus one would scarcely manage to draw a single healthy drop of water out of the old well of Jacob! What do you say to it, you loveliest Boy?"

15] *I said*: "How then do the passages out of the Prophet Isaiah run which absolutely do not fit the Messiah, and especially not Myself?"

16] *Joram said*: "Well, my dearest young friend, there I must just first fetch the book. Just now I do not know the passages by heart: one seldom re-reads them, and therefore of course one forgets many a thing, especially out of the sphere of the Prophets! But just wait a little: we shall have the matter at once!"

17] *I said*: "But see! As it already evening, let us leave that till tomorrow: and as from early morning till now, no one has taken anything to strengthen his body, we will raise our session, take supper, and then continue our matter tomorrow."

18] All agreed at once to My proposal, and we left the conference-hall, and went to the inn already-mentioned.

Chapter 20

The second night in the inn.

Joram and Barnabas look for suitable passages out of Isaiah.

In the judge and old Simon went to the afore-said inn, at which we had already spent a night, and at which the Nazarenes generally used to stay when at Jerusalem.

2] For it was an old custom in Jerusalem that each town of the whole kingdom of the Jews had an inn bearing the same name; and this was so that if anyone from Jerusalem or from any other town had to settle anything, or wanted any information about any town, he only had to go to the inn of that name, and he would be sure to meet there daily,

one or even more new-comers to Jerusalem of the same town, who came for the sake of business.

3] As time went on, this custom had also been adopted in Europe. In former times the sign-boards of the inns served a similar purpose; nowadays, there is of course scarcely any trace of it left.

4] I have only added this so that later on it will be easier to understand, how my foster-parents, on the third day — the day of their return — and towards evening, could have found Me quite easily, seeing that they enquired as soon as possible about Me at the inn 'Nazareth', where I had been staying at night.

5] The Temple officials had for the greater part gone to rest this time after their supper; only Joram and Barnabas took the Book of Isaiah in hand, and looked up in it passages which would not specially apply to Me or any other Messiah. But as time went on, they too were overcome by sleep and went to rest.

6] Night passes like a moment for the weary; and this was also the case here. The Temple officials would have liked to turn round once more, but the day, already grown quite bright, summoned them to keep awake, and to apply themselves to their task, which did not please them at all on *that* day, not even Joram and Barnabas; because they could not make out of the whole of Isaiah, any really very striking passage which could have compelled Me to be silent.

7] While they were searching, *Joram said* to Barnabas: "It is just as if one were bewitched! At other times I have at once had a couple of dozen passages fitting the purpose, at my fingers ends, and now I have been already looking for an hour, like a tired raven for its nest, and find nothing, nothing at all!"

8] *Said Barnabas*: "Don't let that trouble you at all! If the Boy absolutely wants to become the Messiah in accordance with His extraordinary abilities — if He retains them in his manhood — well, let Him remain so! It surely does not matter really so very much. If however His abilities should forsake Him later on, He will perhaps Himself give up His idea! However take the book with you, for we may perhaps use it still in the course of the day. We will now also go to the conference-hall, for most of them will already be assembled there!"

9] Thereupon both of them got up, and quickly went to the conference-hall.

Chapter 21

The beginning of the discussion on the third day. Joram's unsuccessful attempt to break off the theme begun. The chief-priest's objection becoming apparent; he is refuted by the Boy-Jesus.

When both of them had also taken their places, then the discussion of the third day began.

2] At the sign from the Roman who had become very well disposed towards Me, I came forward as the first, and turning to Joram, *I said*: "We are now assembled in this conference-hall for the third day! The first business is that you should shew Me, as already proposed yesterday, which passages out of the prophet Isaiah would, in your opinion, not fit Me as well as any other which you think might be the Coming Messiah!"

3] *Said Joram*: "Yes, my loveliest Boy, that would be all right, but the wording of the passages have long since slipped my mind, and it would truly embarrass me now to look up the exact text, especially with you who with your gigantic memory, seem to have imprinted in your head, the whole Scripture word for word! Therefore let us drop the matter, and I say: 'In consequence of all we have seen and heard from you, we will let you pass as the promised Messiah Who has already come! But to look up all the numerous passages in the Scriptures would take up too much time and trouble!'"

4] *I said*: "No, My friend, that will not do: you would like to find a good way of getting rid of Me: for if there be a Messiah or no, is indifferent to-you, if only you can live well and collect heaps of gold, silver, and all kinds of delightful precious stones for yourselves. But the question now is of the very greatest seriousness: Am I He, or must you still wait for Another?"

5] "If I am He, the Kingdom of GOD is already come unto you, and you will know from the Scriptures what you have to do, if you are of good will. If however I am not He, according to your opinion and proved so by the prophet — well, then you may persist in your old sins, until death becomes your final fate! But as the looking-up of suitable passages takes you so long, and gives you such trouble, give Me the book and I will save you both time and trouble."

6] *Thereupon the chief-priest said*: "Of course you are going to look up all those which fit you best!"

7] *I said*: "Very well, then you look up for Me those that perhaps fit Me the least!"

8] *The chief-priest*: "Well! we will oblige you at once — give me the book!"

9] The book was given into the hand of the chief-priest and he began to look about in it with an air of importance, but he could not find

anything appropriate, for some time. At last he thought he had found something, for in his face a certain kind of satisfaction was to be seen; but behind it, the chief-priestly haughtiness also began soon to mount higher than the crest of an angry turkey-cock. With a certain kingly expression he put the open book before himself upon the table, and triumphantly he literally bored into the text with his fore-finger and spoke:

10] *(The chief-priest:)* "There! Now come along, you young Messiah of Galilee, read that passage, and tell me if that also fits your person!"

11] *I said:* "How is it that you call upon Me to read the text out of your book? The Spirit that lives in Me knew of it long before it was written down by Isaiah. And you have just opened the very one for My victory over you, where verily I should not have been able to find a better."

12] Hereat *the chief-priest* arose quite angrily and *said* burning with rage: "What do you say? That you knew about this text even before the prophet wrote it down? I warn you, you Galilean Boy, of too great a spirit of mischief! You are only twelve years old, and yet you pretend to have known this text *before* the prophet? Are you mad?"

13] "If you speak of your soul or your spirit — which is always one and the same — it is surely not possible for it to be older than its body, which, according to the testimony of Moses, had already to be there before the soul could enter into it."

14] "Does not Moses say: 'God formed the first man out of clay, and breathed into him through his nostrils?' Does it not clearly follow from that, that everyone's body, being the completed habitation of the soul, must be there prior to the soul itself? For what and where would the soul be without the body? Therefore consider well, you young Galilean, where you are standing, and before whom!"

15] *I said:* "Apart from the fact that you are a chief-priest here through worldly protection, and not through a higher spiritual vocation, and apart from the fact that we are assembled here, in the old conference-hall of the Temple, I yet tell you quite openly to your face, that you judge about spiritual matters much worse than a blind man does about colours!"

16] "If GOD breathed a living soul into the completed body of Adam through his nostrils, the soul evidently was in GOD before, and could not have been elsewhere, because GOD is infinite in His Being, and nothing can, strictly speaking, be outside Him."

17] "However God Himself being eternal, cannot contain in Himself anything temporal and passing, or just coming into being, but what is within HIM is eternal, like unto Himself. He can only place outside of Himself, so that they can be seen, His great eternal thoughts and ideas, in order that they may obtain a natural independence; and when He does that, then is this issue from Him an act of creation and for that being

who is a thought of GOD, placed as it were in freedom external to HIM, through His Power and Wisdom — there first begins the period (or rather state) of permitted self-activity, for the acquiring of a permanent, independent existence, as it were outside GOD, even although actually within Him."

18] "But if that is the case, how should I in My spirit and in God not have been here before the prophet wrote his texts?!"

19] "Besides that, you are still greatly mistaken if you think that spirit and soul are one and the same thing. Man's soul is a spiritual product out of matter, because in matter there is only a spirituality under judgment, waiting for its deliverance: the pure spirit has however never been under judgment, and every man has his spirit given to him by GOD, which carries out, does, guides all in the man-to-be, but unites itself into a unity only when the soul, from out its own will, has completely passed over into the recognised order of God, and has thus become an entirely pure spirit."

20] "But that, with you, this transition has not taken place, you have just shewn, through your not having yet conceived an idea of your own spirit, without which you could not live for a moment!"

21] "But I know My Spirit, and became One with It long ago, and can therefore also command all nature because the spirit is truly a GOD-Spirit, and throughout Eternity can never be another, as, outside GOD, there can be no spirit that would not be God's Spirit. Now you, and all of you, reflect a little about that, and make yourselves at home in it, then only shall we pass on to the text supposed not to fit Me!"

22] "But to you, chief-priest, I give the advice that you keep within the limits of moderation towards Me, or else you may soon have provoked the Power of My Divine Spirit too much against you! What I am able to do, you already experienced yesterday — therefore now you already know what will happen to you if you transgress your limitations. For I have a dearly purchased right to speak in matters of Jehovah, and this was made the first stipulation. It is however bad enough that one must buy from you, a right to speak, measured by hours, — from you, pretended servants of Jehovah! and still worse would it be, if, after all, one might not make the stipulated use of the purchased right!"

Chapter 22

The Roman judge's words of acknowledgment to the Boy Jesus, and His speech about the State-laws-of-order, and the Divine Law of Charity.

Here the judge said: "You loveliest Boy come straight from the Heavens; in very truth, even now you are wiser than all the wise men that have ever lived upon the earth! What will you grow to be in the end? Yes, yes, you are by all means the true Messiah (Mediator between GOD and man)! for never yet has any wise man so clearly shewn the differences between matter, soul, and spirit, and this with as few words as you! Truly this instruction alone deserves a special reward, for there has never yet been such a thing!"

2] *I said*: "Oh, let that be, noble friend! What reward could you really give Me which I could not a once return to you a thousandfold? Truly, I tell you, whoever shall do good to one of his fellow-men out of true, pure Love of GOD and man, he will do it unto Me, and he shall be repaid a thousandfold. But even equally so will it be with everything wicked and evil that anyone does to his fellow-men!"

3] *The judge said*: "How would you more closely designate the wicked and evil that one should not do to one's fellow-men? I should very much like to know it, because being a judge, I often come into a position where I have to do very wicked and evil things to my fellow-men, of course very often against my will: but our law is an iron one, and knows no exceptions; no, not even for our own children! Therefore tell me something concrete!"

4] *I said*: "If you had made the laws, you could also change them: but they are the old, well-weighed will of the people, and you are placed there justly to punish sinners against this will of the people. If however you do conscientiously and justly what the law prescribes, you do thereby no wrong, but only right."

5] "For every one who lives as a member of a great community of men has to accommodate himself to the laws of order, and to make them to his own rules of life: if he does not want to do so, he, standing alone, and as being evidently the weaker one, must consent to the necessarily bitter consequences of being obstinate against the people's general law."

6] "And the judge installed by the people, or its ruling representative who is a king or even an emperor, who exercises strictly and justly the law known to him, in every detail cannot do anything but what is right, for he is cleansing the field of human seed from weeds. Now if you do that you fulfil your duty, and you are a benefactor to men who love order, and are assiduous in enforcing it."

7] "But that you as a judge give special care that before all else, a man having gone astray, should be not so much *punished by justice*

as made *better* by it — this is a virtue out of the Heaven in your heart: for you fulfil the eternally true principle of charity which runs thus: 'What you reasonably do not wish that one should do to you, do it also not to your fellow-men.' Now with that, you are right before GOD as well as before men, and need not trouble at all about what is really good and what is wicked."

8] "If those who now sit upon the seat of Moses and Aaron would act and had acted thus, they would never have been subdued by you Romans: but as they no longer remained faithful to the old law which was given for all men alike, but made for themselves laws according to their own desires, God consequently turned away His Face from them, and has delivered them unto the heathens and their sharp rod of correction, and under it they shall be left because of their great and gross obstinacy."

9] "You are a heathen and recognise Me: these are Jews and should be children of Jehovah but they do not recognise Me, and will only with difficulty do so! Now what do you think of that? It seems to Me that as a prophet once said, (but of course already then to deaf ears): 'He came unto His own, and His own did not recognise Him nor accept Him!' But let that be as it may, I have now shewn you the right state of things, and it is time to look more closely at those texts found by the chief-priest, which are said not to fit Me."

Chapter 23

The reading and explanation of Isaiah 9. v: 5, 6, by the Roman judge.

Here the chief-priest pushed the book towards Me and said: "There, read it for yourself and be convinced!"

2] I took the book and gave it to the judge, shewing him the passages to be read out aloud, and asked him to kindly read them out aloud in order that no one should be able to say that I had read the texts in My own favour. The judge could do this all the more easily as he was very well versed in most of the Oriental tongues, and especially knew how to read the Old Hebrew writing a good deal better than all the Temple officials together.

3] The judge gladly took the book and read as follows: "Unto us a Child is born, unto us a Son is given whose government is upon His shoulder: and His name is Wonderful, Counsellor, Might, Champion, The Everlasting Father, The Prince of Peace: so that His Dominion may be great and there may be no end to His Peace upon the throne of David, and in His Kingdom, and that He may judge with justice and righteousness from henceforth even for ever. Such will the zeal of Zebaoth accomplish!" Hereupon the judge asked the chief-priest if the texts had been correctly read.

4] *The chief-priest* answered in the affirmative with a deep bow.

5] Thereupon *the judge* continued to speak in My name, and said: "According to my opinion, you have looked up a passage which to my judgment just fits this young, lovely and wise boy, to a hair's breadth as scarcely any other would have done."

6] "How a virgin should bring forth a Son whom she would call Emanuel, we have — at least to my subjective judgment — discussed so much that there is no more the least doubt in my mind that this very Boy, announced by the prophet, is indeed the Son of the Virgin, who according to your own avowal, is well known to you, and is, I believe, called 'Mary'."

7] "And if I am not mistaken, I was told not very long ago, by a captain Cornelius about the miraculous birth of a boy at Bethlehem in an empty sheep-stable — for want of better lodgings — and this even with a great enthusiasm and tenderest sympathy with that memorable family, in their most awkward predicament. Also that he had often made enquiries, but had not been able to hear anything about them since their departure from Egypt! Unfortunately he had now to go to Tyre on matters of state, or else he would most certainly have been sitting here!"

8] "Therefore as to the prophesied birth of this Boy, it is settled, and there can be absolutely no 'contra' (against) before the judgment-seat, of a quite healthy and pure common sense!"

9] "Now as for the saying that He shall eat butter and honey in order afterwards to understand and choose the good and reject the evil, I can only imagine it, after the manner of Ancient Egypt, as a correspondence which, perhaps judged only according to my opinion — means as much as to say: 'He shall be filled with all Love and Wisdom, and shall faultlessly recognise true and pure goodness and definite evil'."

10] "That He is capable of that, as no other learned and wise man in the world, He has given me the clearest proof just now before you all; and that He has surely, in Himself, the greatest amount of spiritual honey and spiritual butter, He has sufficiently shewn to you wisest ones in the Temple; and how you might learn very much from Him, but certainly He nothing from you! Moreover this might also sufficiently shew, how much butter and honey He must have partaken of up to now!"

11] "But the whole of this proves all the more clearly, that He really is the Emanuel foretold by the ancient Prophets, born of a virgin, and that henceforth no virgin upon earth, shall ever again bring forth such a son."

12] "I have never yet known in the whole vast Roman Empire, a son of twelve years of age, who resembled Him even in the very least — apart from His incomprehensible qualities of working miracles — and therefore I believe that the second text of the prophet shewn by your-

selves, fits Him to a hair's breadth, just as did the first one, He had already given in the very beginning as a so-called preliminary question."

13] "Yes, there surely has been born to us mortal men a child of all children and a son out of the womb of the gods — as we Romans are accustomed to say, Whose inconceivable dominion He Himself truly carries upon His Own Shoulders, without need of any helper."

14] "Through the names mentioned, the prophet designates evidently those qualities which are His alone; tell me yourselves if there is even one that is wanting!"

15] "Is He not 'wonderful' in His intelligence, in His speech, and in His deeds?"

16] "What learned man upon earth can give me any wiser counsel than this true and purest son of the gods has given?"

17] "That He possesses a true *Omnipotence* in every way, be it in regard to spirit or matter — surely it is to be hoped that no one who has heard Him talk, and seen Him act, will doubt that fact!"

18] "By His most intrepid *courage* against you, well known as most haughty priests, who allow yourselves to be praised and adored far more than all the gods — He surely has shewn clearly enough His intrepid, heroic courage!"

19] "How His Spirit is necessarily *eternal*, one with the Spirit of GOD, He has proved before you, in so comprehensible a manner, and with such few words, that one must really have been struck with the darkness of all the nights that have been upon the earth, if one did not feel from the first moment, whence this wind had begun to blow!"

20] "That He alone can give man the true inward *Peace*, and is therefore also the truest Prince of all Princes of the earth, who can also give Peace to man on this earth such as no other Prince can give, — that I have already felt."

21] "He alone can give a living restoration to *David's ancient kingdom of seership and intuitional knowledge* which you destroyed long ago, and He alone can found a *dominion* to which all princes of the world shall for ever be subject, in spite of their sceptres and crowns; for the reign of the clearest. intuitional knowledge is ever and remains, the most powerful upon earth, and can never be completely subjugated by any power! But where there is light and its all-penetrative effect, there is also a right judgment and the fullest and most open *righteousness*."

22] "And at the end is also written: And such shall the zeal of Zebaoth accomplish!" Who else but the Spirit of GOD filling this Boy through and through, is the Lord Zebaoth Himself — a thing I guessed at the first moment! How then did *you* not also, seeing that this evidently concerns you more than me who am a heathen?"

23] "Oh ye gods! oh all ye oracles of the whole world! How terribly blind, stupid, and wicked from your very heart must you be, that you do not see, grasp, and feel at first sight, whence comes this wind that has begun to blow! I, a heathen, have to tell you that it is so!"

24] "What would that prophet, who wrote down such prophecies, say to your obstinacy which is of the very darkest, if he could come to life and stand before you?"

25] "Does really no shame at all seize you that you stand now so very stupidly before the eyes of Him whose will alone still grants you the foul, bad life of which you yourselves are guilty, and its dark rule? Could He not do with you the same as He did yesterday with the great stone, and when He produced the complete donkey?"

26] "There they are, sending out their thoughts into all the world as to what might be right — either before a GOD whom they do not know, and in whom they have not believed, or before a world on which they have fattened and think to become fatter still! and a most true God stands before them, equipped with all the qualities which human fancy could ever form for itself, as an idea of a God, and this of course in the most sublime way!"

27] "Now I should like to yet get to know from you, you stupid old men, how you then picture a GOD to yourselves! You must have conceived some idea of Him! Speak! for I now command you to answer me!"

Chapter 24

Joram's speech about the Being of GOD as an answer to the Roman Judge.

This sharp address by the judge completely disconcerted our temple officials, and frightened them so much that they were only able to stammer incoherently. The most composed was Joram: he therefore got up from his seat, bowed deeply to the judge and then said:

2] (*Joram*;) "High, severe, and most just judge and ruler of the whole of Jerusalem and very far beyond it! The real conception of the Being of God is a different thing with us, because it is strictly forbidden by Moses to form of Him any comprehensible idea, or indeed any only half-correct pictorial one! Therefore you will find no image at all in our Temple by which a perceptible idea of Divinity could be made for human external senses."

3] "Nevertheless the Fathers — such as Abraham, Isaac, and Jacob — had yet several times, visions in which they saw God, only in a perfect human shape like ours, and spoke (with HIM) although Moses said later: 'No one can see GOD and at the same time live: for God is a consuming Fire and lives in the Inaccessible Light!'"

4] "However once all the same, Moses desired to see God, even if that should bring about immediate death. But God said to Moses on Mount Sinai: 'Hide thyself in this cave; I will pass by it! When I shall call you, come forth out of the cave and thou shalt see My back-parts!'"

5] "Yes, where it is at one time a question, of a *Form* of GOD, and then at another time, in a strictly lawful sense, of none at all, and as an actual fact, seeing that for fear of punishment, there may be no question of any one conceiving an idea, or of formulating a concept of a GOD, truly it becomes somewhat difficult or indeed no longer possible: although, as time goes on, the human mind longs for a GOD with form, (and strictly-speaking, one cannot lay much blame on the heathen for representing their Zeus under the figure of a most perfect Man). We have only the word 'JEHOVAH', and beyond that there is not much more."

6] "As for me merely as a man, this Boy is for me as for you, quite good and powerful enough to be a God. But think now of the people who cling to the doctrine of Moses and the prophets! The Temple is the ancient centre of their bliss, thither they bear all their wishes and hopes, and believe themselves close to their GOD in the Temple, where HE listens to them through the ears of the High-Priest, and hears them through the prayers of the latter and his assistants. Take this away, suddenly, from the people and put this divine Boy in the place of the Ark of the Covenant, and quickly there will be a general revolution in the whole land."

7] "We are fools because we are obliged to be it; if this were not the case, and if our life and the welfare and quietness of the people were not to depend on it, we should long since have ceased to be fools! Or do you think that it is so very easy to represent to the people something as existing which does not exist, and of which one can form no concept at all, even with the best of will?"

8] "I myself think of the Boy the same as you do: but, before the people, I must nevertheless continue the old foolery, and by no means all on the smallest trace to be seen, that inwardly I have another faith than that which I display outwardly."

9] "Should the Boy succeed in time to draw the attention of the people to Himself, as He has now done with us, and that they acknowledge Him as all that, and accept what He is, then He will have an easy time with the whole Temple. But an old matter where so many interests cross, is not easily pushed aside like an old chest wick can easily, and without hesitation, be thrown away destroyed, and be replaced by a new one."

10] "That is my opinion, with which the whole Temple surely agrees with me, and I hardly think that any one will contradict me."

11] *The judge said*: "Yes, against this opinion there is at present, of course little, or at least not much, to be objected; but one thing may be remarked all the same, which is: If you believe in the mission of the Boy, you might still draw the attention of the people to Him in a suitable way, and shew what has now come into the world."

12] *Joram said*: "This claim evidently belongs to those with one can call reasonable, and something of that kind may perhaps be done! But all the same it will be a daring undertaking which might cause much embarrassment both to us and to the good Boy!"

13] "For firstly, the Boy will surely not remain in the Temple, because perhaps today, or tomorrow, He will certainly be taken back by His parents to Nazareth which is a little too far away from here, for all those to be sent thither who would wish to ask about Him."

14] "Also secondly, hundreds of thousands would begin to ask us about Him quite seriously, as to the reason why He, being the One announced by the prophets, should not have His dwelling in the house which alone is suitable for Him, and which is the Temple."

15] "And what reason could we give the people as to why He preferred Nazareth to the City of GOD? Soon the people would say: 'City and Temple must have done some great wrong — the matter must be gone into and atonement made!'"

16] "In short we could now do whatever we liked, but, all the same, we should in one way or another awaken great excitement among the people, which would give us very great trouble; therefore in this case I think it would be ever so much better and more advisable, to make no mention of it at all to the people, but leave the matter entirely to the Boy and to time."

17] "Whatever may happen, we at least shall be prepared for it by what has taken place in these three days, and shall be able to prepare ourselves still better and deeper! The Boy may now speak Himself, and decide what He wants to be done; for it will be difficult to oppose His will."

Chapter 25

The caustic speech of the Boy Jesus to the hypocritical Temple officials as His worst adversaries. The abuses in the Temple.

I said: "I am now here to announce to you that I am come to carry out the works of Him who sent Me, Whom, according to your own confession, you do not know, but Whom I know well as He lives within Me in His fulness."

2) "Moses desired to look upon HIM and yet was allowed to see only His backparts, but was yet dazzled by that sight for three days, and his own countenance became so radiant that he had to veil it when he came to the people, because their eyes would not have been able to endure the brilliance."

3) "You however may now well look upon My face, and no unbearable radiance will dazzle your eyes. Why? Because this flesh hides HIM who lives within Me, but nevertheless is *more* than that which was *there*! But, you do not perceive it, because before your eyes hangs, and will still hang for a long time, the three-fold covering of Moses, in order that you may surely not recognise Him Who has come unto you out of the very highest heavens!"

4) "Of course it is easy for you to speak to the judge as he can only bend his ear to your nicely-put words: to talk with ME however is more difficult, as I perceive even the secret thoughts of your hearts, which sound quite otherwise than do the words of your mouth! Therefore you are, to a great degree, repellent to Me, because you wash yourselves clean outwardly, yet inwardly your souls are full of uncleanness."

5) "If the judge, in whose heart there is no deceit, has invited you to draw the attention of the people to Me, and to quicken them with the fulfilment of their hope, why do you search for all kinds of unimportant things, in consequence of which such a thing could not possibly be done?"

6) "I tell you quite frankly, it is *you* and not the people who do not desire such a thing. You yourselves are My worst adversaries! However that does not matter at all; for, firstly, My time has not yet come; and secondly, this very Temple has been too much profaned by you, for Me ever to be able to take up My dwelling therein. Verily, your prestige shall never be increased through Me."

7) "You scowl because Moses forbade you to make any carved image whatsoever of GOD, but it does not matter to you if you make yourselves out to be gods before the people, and teach quite seriously that GOD does nothing without you, and also grants no other requests but the one put through your mouths. Tell Me, did Moses also tell you anywhere to do that?"

8] "Yes, yes, you ought to lead the people on the way that leads to Heaven, for that is God's Will, and this, Moses and his brother Aaron ordered. You however do exactly the contrary, and consider your position, GOD, the people, and the Temple, as nothing else but as a very fat cow for milking, to milk which, you pretend alone to have the right from GOD!"

9] "But I tell you quite frankly that GOD, Whom you deny with every breath and every pulse throb, has never given you this right, neither has HE granted, nor does He grant now, and neither will HE ever grant, your dead and mechanical prayers!"

10] "For if GOD granted your wild babblings and your raven-like croakings — truly I too should have to know something about it. For what the Father knows, the Son also knows, or: what My love knows, My wisdom also knows! But of ever granting your prayers, neither My love nor My wisdom knows anything at all!"

11] "And yet you say: 'If thou, o man, dost pray to GOD for something, it is of no use to thee: if however thou givest us an offering, and we pray for thee, then is our prayer of good use to thee! We priests alone may pray effectively, but the people may only give offerings, and thus pray with us by means of the ample offerings!'"

12] "Thus you drain the people doubly, firstly: you take the tithe of all the fruit, and all the first-born of the domestic animals, and make them give you a large ransom for the first-born of man: and secondly, you solemnly and unceasingly ask for offerings from the people, and promise in return long and lasting prayers for them, which however you never say!"

13] "For you then say to yourselves: 'If we pray or not, it is of no use to the one who brings the offering: if anything is of any use to him, it is only the offering that he brought to us with a good intention!' And thus you do not even perform that for which you have let yourselves be paid!"

14] "To whom then shall I compare you? You are always against GOD, and entirely resemble ravenous wolves that go about in sheeps' clothing, in order that the sheep should not run away from them, and that they may reach them without any trouble at all, and may tear them with their sharp teeth! But just as your work is now, so also will be your reward in the Kingdom of Souls! I tell you, and you may rely on it, that for you My predictions will not have been made in vain!"

Chapter 26

The angry answer of the chief-priest. The prophecy of the Boy Jesus about the calling of the heathen to be the children of GOD in place of the Jews, and about the destruction of the Temple and of Jerusalem. The truth about the death of Zacharias. The measure of the Jews is full.

At this speech of Mine, *the chief-priest* grew quite angry and said: "Boy, who gave you the right to menace us and the Temple? Did we make the laws, according to which we have to act now? Wise as some of your former speeches were, so are these unwise! Do you not know that not a tree falls at one blow, and that it is vain to change a thing that cannot possibly be changed! Just change the people yourself if you can! The Jewish nation is already a very old tree, and can no longer be bent like a young hazel sapling!"

2] "We certainly have no wish at all to doubt that you have a higher vocation from GOD: but for all that, you must not tread under your feet the old institutions originating from Moses — even perhaps also with many later additions required by the circumstances of the times, — neither should you compare us, being their administrators, to ravening wolves in sheeps clothing. For we have torn no-one yet, but if we have chastised any blasphemer of God and the Temple, and the adulterers, we did nothing else but what was commanded by Moses. Can you say there that we acted wrongly, and against the Laws of GOD?"

3] "If you speak with us, measure your words a little better, for if you find some fault with us and with the Temple, tell it us with child-like, kind words, and we shall see what can be done about it. But with these threats of Divine Wisdom, you will accomplish nothing with us!"

4] *I said*: "With your kind, no one yet has ever accomplished anything, neither with gentle nor with sharp words: therefore you also shall remain as you are, until the end of the world! But for this reason, Grace shall be taken away from you and shall be given to the heathen!"

5] "Look beyond the great sea at the continent of Europe! It is inhabited by nothing but heathens — only very rarely does a Jew go there: Thither shall the Grace from Heaven be transplanted!"

6] "In some seventy years, they shall look for Jerusalem and for the Temple, and shall find no more the place where the city and the Temple had been standing! And they will then say: 'Oh, what does it matter about the old place where the Temple stood? Let us take the next best place and let us build for ourselves a Temple of Solomon upon it, and fit it up as it was furnished formerly!'"

7] "Yes, thus will they speak and also act! But as soon as they shall begin to work at the Temple, a powerful fire shall come forth from the earth, and the workmen and material will meet with a hard fate."

8] "Soon after several of these unsuccessful attempts, tribes of heathens from the East and the South will penetrate into this country, and devastate it, and you will be scattered over the whole earth, and will be persecuted from one end of the world to the other!"

9] "Thus shall it be done unto you, because you arbitrarily departed from the ancient doctrines of GOD, and have in their place established your own very wordly human ones, and have fattened yourselves on the great gains which the manipulation of your human doctrines has produced."

10] "Read for yourselves the chronicle of the Temple, and the things that took place there in secret, and you will find, from the times of the prophets, things, before which the hair of every man who has but a small sense of human justice, must stand on end."

11] "So far each priest and prophet has been stoned who seriously undertook to cast out the abominable doctrines of man from the House of Jehovah, and to re-introduce those that are purely divine!"

12] "How long indeed is it since the High-priest, when he was offering a pure sacrifice in the Temple, was, I declare unto you, throttled by your very own hands!"

13] "The people that highly esteemed and loved Zacharias, loudly demanded news from you as to what had happened to the man of GOD, when a new High-priest was called to replace him."

14] "Then you lied to the people in a most supremely audacious manner, and said with a feigned appearance of veneration, that Zacharias had been praying in the Holy of Holies for the whole people, and an Angel of the LORD whose face shone more than the mid-day sun had again appeared to him."

15] "And the Angel had said unto the astounded man of GOD: 'O faithful servant of the LORD, you have completed your earthly task, and you have been found just before GOD, therefore as you are with body and soul, like Enoch and Elijah, you shall now leave this earth and follow me to the Throne of the Almighty GOD in Heaven, where a great reward is awaiting you!'"

16] "Thereupon Zacharias was said to have looked towards heaven with eyes that were already quite divinely transfigured, and instantaneously to have disappeared from the Temple and from this earth, in the arms of the Angel!"

17] "Moreover you then placed a white stone on the invented spot with the inscription: 'The transfiguration of Zacharias, a man of GOD!' and with that you have again whitewashed yourselves before the people; and then with the people, you honoured the man of GOD with all kinds of psalms, whereas you being his worst enemies had attacked him, and

like thieves and murderers had throttled him between the great Altar-of-Sacrifice and the Holy of Holies, whilst he was praying there upon his knees!"

18] "But as this happened to Zacharias, so this has happened to many a prophet and true High-priest of the Order of Aaron! But afterwards, for the people's sake, you at once erected to them sublime monuments, and have paid them all veneration up to this hour!"

19] "Tell Me if it is otherwise! — You keep silent, and are now quite dumb with fear because I have disclosed this to your face! You think yourselves of course safe from the arms of worldly justice, through your position. Yes, Yes! Unluckily it cannot reach you as there is no other witness against you except Myself. But I do not need the arm of the world's justice, neither will I Myself lay any hand upon you, or chastise you: but if you continue in your perversity, then will that happen to you which I have just announced! I have spoken, — now do you speak!"

20] Here *the judge* looked very angry and *said* to Me: "If you wish it, I will make very short work of these monstrous servants-of-God, for your witness sufficeth me entirely!"

21] *I said*: "Let that be! For behold, I should have more than enough power in My Will and could annihilate them in the shortest possible time! But neither you nor the people, nor I Myself would have won anything by that means! It is sufficient now that we have cast a little light on their dark night; if the day were to begin suddenly, it would render them first of all blind, and with them the whole of the Jewish people. That would happen now, if you were to call them to a sharp account because of their more than numerous and most gross sins. They will entangle themselves in the nets they have laid, and therein will they perish!"

22] "But everywhere on earth, bounds have been set for man, be it for good or for evil; but, in like manner also bounds have been set to each institution, and also every nation. When it shall be full of the Divine goodness, then the people and its land shall begin to overflow with blessing: if however a nation and its land become full of wickedness, then without any pity, a strict sentence shall be passed upon it. The nation has played out its evil rôle, and the country shall be changed into a desert, as will be the case with this country in a time not very far off!"

23] "Whoever can and will grasp this, let him do so! The time is now at hand in which from the roofs, that spirit shall be proclaimed to the wicked of which they are the children, and their deeds shall be read from their foreheads! For from the same school where I have drawn what I know, all the numerous future disciples of My love shall also draw, and they too shall know what I know, and do what I do! But that time

is not yet fully at hand. When however it shall have come, you will hear about it, and act accordingly!"

24) "I have now spoken! Whoever has still anything to say, let him speak, for I shall only stay among you for a very short space of time, as those who fear that they have lost Me will soon reach Jerusalem and find Me here."

Chapter 27

Joram acknowledges the Boy Jesus as the Messiah, asks His advice and the explanation of Isaiah Chap: 52,14 and Chap: 53,3.

The detailed answer of the Boy Jesus.

Joram said: "Dear Boy, we are really very sorry if we have offended you in any way, and that you now want to leave us so soon! listen to me, you dear divine Boy! For I want now to say quite openly a few little words to you and I think that you will not interpret them unkindly, and that if I then ask your advice you will not shut your mouth before us and before me!"

2) *I said:* "Speak then, although I know what you will say, and what advice you need: but nevertheless speak out your mind aloud, because of the others; it is more necessary for them to hear it aloud than for us two."

3) At that *Joram* stepped closer to Me and said: "That you are infallibly He who is promised us, and whose arrival is awaited anxiously by all Jews, and with them by other nations also — of that all doubts have left me; and what has most opened my eyes was your absolutely exact knowledge of the most inner, wicked machinations of the Temple, since of old!"

4) "For it is thus, and has been so for a very long time already, and because it unfortunately is thus, this was also the only reason that the considerable country of Samaria has completely separated from us, and that we are not much better off now with Galilee than with Samaria. Of the Spirit there is nothing more left with us: it is only by enforced policy that we keep up the small authority of the Temple."

5) "I was of course compelled to be a partner in the black discipline of the walls of Solomon, but although aware of the evil, I could as a single man do nothing against it, as with us every effective resolution depends on the Great Council and there the majority of votes turns the fatal scale. I, with my single voice, was of course on such occasions as you have disclosed before us, never for, but ever against; but that was of no use to the condemned persons."

6) "I comprehend only too clearly that the Temple cannot last thus more than seven decades; and yet on the other hand, it is all the same

an eternal pity that this old, venerable institution has evidently to perish, and that all the more certain as, very close to us, the Essenes and the Sadducees are beginning to get very much the better of us."

7] "But here the very serious question now arises as to what could possibly be done to preserve the Temple for the next centuries! Within you, you divine Boy, there seems to be represented in all fulness and abundance that wisdom which, in my opinion, might alone give authoritative advice."

8] "And now at last as you already are said to be the Promised One — of which fact, as I said, I for myself have no longer the least doubt — there still is something extremely strange about the Messiah, just in the very same Prophet Isaiah!"

9] "Here you have the 53rd chapter — what is written there is quite strange about the august Messiah who is quite identical with Jehovah, and is the Same Being! His human nature is mentioned, and it is said that many will be offended at Him, because His form is more marred than that of other persons and His visage more than that of the sons of men." (Is: 52, 14.)

10] "And there, behold, it is further written: 'He was the most despised and the least esteemed, full of pain and sickness: He was so despised that we hid our faces from Him, therefore we regarded Him not.'" (Is: 53, 3.)

11] "Truly if I look at your quite perfect form which is moreover very graceful, and if I also see now how appreciated you are, it surely does not thoroughly agree with the prophet! Or what did the prophet mean to say thereby?"

12] *I said*: "Yes, this will be the final true sign, that even I Myself am the Promised One. For with Me everything that is said shall be almost literally fulfilled: however, as to what concerns My bodily form, the assertion of the prophet does not apply, but the prophet expresses there, figuratively-speaking, only a completely perverted mood and mode-of-thought of the present generation, which, compared with My mood and My mode-of-thought, will appear like an ugly shape which is shrunk up by all kinds of sickness and much pain."

13] "I shall therefore also be very much despised by the rich and the prominent people of this world, and they will flee before Me as before a corpse, and if it is permitted from above, they will persecute Me like the worst criminal, as has been already obviously shewn by your attitude against Me: for were I, being as a child-of-man, to stand before you not under Roman protection, and had the time already come when permission had been granted you over My exterior human nature, I should never have escaped out of your hands alive."

14] "But as you are now for the greatest part, so also will you henceforth remain until the great Judgment shall once come upon you, which the prophet Daniel foretold when he was standing in the holy places."

15] "But all that might also happen differently if you would recognise your great errors and would repent, and be completely converted! But this will scarcely ever be the case with you, and so My advice for you, herewith already given, is hopeless! For you are too much attached to your earthly authority and your earthly treasures, and these will bring you into judgment. It is not I who shall break the rod over you — although I could do so through My power — but you yourselves and your worldliness will bring that upon you!"

16] "But now you think I ought to give you good advice: you would sit in judgment on it, and consult how this might be given to the people without their perceiving it. Yes, yes, you would consult about it, and your money and your worldly authority would then step forward and say: 'We will remain what we are, and will first wait to see if that judgment will break upon us; for an institution that is so old and so well established, will, all the same, surely not be intimidated by a boy out of Galilee!' Then My advice will be rejected by the majority of votes, and you will be just the same as you are now, in fact much worse."

17] "Put away your heaps of gold and silver, put away your many and more than precious stones, and your great masses of pearls; distribute much among the poor, and give the great surplus to the Emperor who alone has the right to collect the treasures of the earth and to use them in the time of need; live only on that which Moses assigned to you, repent of your many evil deeds, and expiate your great sins through works of true love to your neighbours; have no secrets from the people but be true, just, and loyal in your speeches and actions. Always persevere in that, and never set yourselves obstinately against men awakened by the Spirit of GOD. Thus the judgment shall be withheld, and the Temple shall exist until the end of the world!"

18] "For GOD the Lord will not have men like unto machines of His Omnipotence, but He will have them as quite free, self-working and independent children! He does not, in all eternity, need your offerings and your prayers, but that you recognise Him in your hearts, love Him above everything, and your poor fellow-men just like yourselves: do all for them, that you can wisely desire to be done to you, and thus shall you find again all mercy from GOD, and shall be pleasing unto Him even as her dearest children are to a mother, and He will then protect you as a lioness her young ones, and will take care of you as a hen of her chickens!"

19] "Are you able to do that? Oh yes! you could easily do it if you had the right will for it, but in this you are lacking, and have always been lacking; even as all prophets and seers who have preceded Me, even so, I have spoken to deaf ears and hearts!"

Chapter 28

The evidence of the Boy Jesus that the Temple and the whole country are beyond being cleansed and rescued. The new Ark of the Covenant and the "Cursed Water!"

Joram said: "I should not like as yet to consider that a settled matter. For with time comes counsel, and Solomon is right in affirming that all in the world is vanity: it might however happen sometime that your present prophecy also could pass into the realms of vanity, and that we might still follow out, your counsel which is in the highest degree to be taken to heart. For behold, several of us truly agree very much with you! of course we form only the smallest part of those who dwell in the Temple precincts, but we are anyhow the high ones, and thus also unquestionably authoritative! What do you think about this?"

2] *I said:* "At times it has already been like that in this house, sometimes even much better, and yet the better part never prevailed, but always the big crowd who understood how to make the greatest noise. But I tell you, and each one who thinks like you, and also acts accordingly — in spite of the more than numerous wicked ones — the single just one shall not pass by unnoticed before the Face of God!"

3] "The generality of you have of course made a new Ark of the Covenant for yourselves, and have procured a new vessel in which to keep the 'Cursed Water' which is advised by no prophet, and which is one of the worst inventions and products of the later times! Truly, that was unnecessary, equally the Ark of the Covenant as also the vessel! Why have you not rather renewed your hearth in GOD through a right repentance, and transformed your old worldly mind into that of true love and compassion?"

4] "Truly I say unto you: The old Ark of the Covenant, full of the Spirit of God stands now before you, in Me, and tells you openly to your faces that within your new Ark of the Covenant, there is not so much as a tiny mote out of a sunbeam of any spirit of GOD, but surely a superabundance of the old, most wicked spirit of lust which emanates from your hearts! And the 'Cursed Water' are the wretched tears shed over so many worldly losses from which you had expected the greatest gains; and those who betrayed you to the Romans, if once you could get them into your clutches have, for the greater part, most miserably died of that cursed water!"

5] "But from now onwards the thousand times cursed water will no longer avail you anything! It was of course once decided that those who betrayed the Temple in Divine matters, to the enemies of Jehovah, would have to drink the water — the ill famed water of the Dead Sea as if they were Philistines, and very bad and benighted heathens of ancient times, and if the water did them no harm, then they should be considered as innocent, whereas if their bodies swelled up, they being culprits would be left to their fate, and perish of the consequences and effects of the dead water. But how long is it that this regulation has been altered into something quite different?"

6] "How many thousands have already perished of the consequences of your newer poisoned water, without ever having committed the very least betrayal of the purely divine, of the Temple, to any wicked heathen whatsoever! Why did you not yourselves take the deadly waters as even you, your very selves, have already many times secretly opened the Holy of Holies to the view of the heathen — but of course for much gold?"

7] "Behold this and still many other things take place here in the Temple; yea, this which should be the House of God upon earth, has become a true den of thieves and murderers; there is no atrocity which has not been committed many times in this Temple! Do you indeed think that such a place would still be good enough to serve as a habitation for the Lord GOD? Truly one should never take the field with the sword on which is still the blood of one's brother; for there is already an old curse attached to it, and with it no victory would ever be gained."

8] "Yes, you might still purify your hearts, if you very earnestly wanted to, but never these walls! You have even a law according to which a whole country, a house, a field, a domestic animal, and a human being can become impure for ever, through a gross sin against the Spirit of GOD, why then not this Temple, in which at different times the greatest atrocities, crying aloud to heaven, have been committed?"

9] "But I tell you: Not only this Temple, but the whole country has long been defiled above all measure, past recovery and past cleansing, and shall therefore in the near future, be trodden down by the heathen, and shall become a habitation for robbers and ravenous animals!"

10] "Therewith I have now, without any concealment, laid My opinion openly before you, and you can now make of it what you like! For I shall soon leave you, and what I have spoken I have spoken only before you and before no one else, although I have known all the time how it is with you, and I shall not continue to speak to any one further as that would be fruitless! But you might, if you wanted to, still change matters; however these walls would not be fit for anything any longer! Do you understand that?"

Chapter 29

The teasing question of the chief-priest. The repellent answer of the Boy Jesus. Barnabas' request for an explanation of Isaiah Chap: 54, 4—9, and its fulfilment through the LORD. Why the Lord is so harsh and repellent towards the Temple-officials.

To this the *chief-priest* said once again: "Tell me then, you half-God, half-man of a boy from Galilee, where will you now go, so that we shall for a long time henceforth no more be able to see you? But I think, as you are a Nazarene, and indeed a son of the carpenter Joseph (only too well known to me,) and of his wife Mary, or as I or someone among us will certainly visit once, twice or three times every year those Galilean places, it surely might not be so difficult to see you there, as being so well known a personality; and to continue discussing with you a re-organization of the Temple! What do you think, young prophet from Galilee, with regard to this?"

2] *I said*: "If your heart had also taken part in your words that were only intended to annoy Me, I should of course still have answered you; but thus you are not worthy of any other answer, but the one already received."

3] "You may come once or a thousand times to Nazareth, you shall never again get to see Me, and still less discuss with Me. For I shall know a long time in advance when you will arrive; but where I shall go then in the meantime, neither you nor your Temple officials will get to know!"

4] "I tell you that it is very difficult to search for and find Him who is Omniscient! Yea, when the time of permission from the Spirit that is within Me, shall come, then you shall find Me again! Or if all of you follow My advice, then I shall not keep you waiting, and shall Myself come to you; but then only, as I have already remarked!"

5] At this utterance of Mine the chief-priest no longer spoke, for he was secretly very angry that I paid no regard at all to him as the representative of the High-priest. But the others did not dislike to see it, as he was for them a great domestic tyrant.

6] Thereupon *Barnabas* came up to Me once again and said: "Tell me, you wisest of boys! How do you understand the following texts of the 54th chapter of the prophet Isaiah? They treat of the consolation of Zion and run thus:

7] "'Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame. For thou shalt forget the fear of thy virginity, and shalt not remember the reproach of thy widowhood any more.'" (V. 4.)

8] "For thy maker is thine husband; the Lord of Hosts is His name; and thy redeemer the Holy One of Israel; The God of the whole earth shall He be called." (V. 5.)

9] "For the Lord thy God has called thee as a woman broken and grieved in Spirit, and as a young wife who has been put away, saith thy God." (V. 6.)

10] "For a small moment have I forsaken thee; but with great mercies will I gather thee." (V. 7.)

11] "I hid my face a little from thee in a moment of wrath; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer." (V. 8.)

12] "For such shall be to Me, as the waters of Noah, for I have sworn that the waters of Noah shall no more pass over the earth. Thus have I sworn also, that I would not be wrath with thee nor rebuke thee." (V. 9.)

13] "See, these very important verses of Isaiah seem to me to sound again very favourable and consoling, in spite of your threats concerning Jerusalem and the Temple! If you are able to make these texts also fit you then we shall fully believe that you are, in all seriousness, the promised Messiah; and that the whole Temple shall be demolished, and a new one shall be erected on the pure mount Lebanon for all times of times."

14] *I said*: "What was written so far about Me, it was also possible to make you comprehend; but to make you comprehend from now onwards what concerns Me and My works will be most difficult, and even as a fact not possible at all!"

15] "For that 'Virgin' who is not to fear being made ashamed, and who is not to be confounded so as to be put to shame, but who will no longer think of the shame of her Virginity and who is to forget the reproach of widowhood, is by no means Jerusalem and its Temple; for truly the figuratively corresponding term 'Virgin' would for ever fit them as little as that of 'widow'!"

16] "The 'Virgin' spoken of there, will only be created by Me; this shall be My new doctrine, for man, out of the heavens; and it is called a 'Virgin' because no egotistical whoring and insolent priest-hood will have previously misused it, for their vile worldly purposes."

17] "This my future doctrine will also, for a short time, be called 'Widow' because I shall then be also taken from her through your wrath and your vengeance, but only with the permission of Him Who is within Me and nowhere outside of Me. But the husband of this Virgin and

widow, shall of course also be I Myself, because she is formed by Me. But who is really the man who has formed the Virgin and made her a widow? Just read it out of the prophets, as well as the promises given to her; for I am the Man, and the promises concern only the mysterious Virgin."

18] "Much later on also, 'times' as Daniel described them, shall come, in which even of this purest doctrine great abuse shall be made, but never of the Virgin herself — only of the children and the daughters of the children of the pure Virgin widowed for a short time. Naturally those shall not be partners of My promises, but surely that certain 'Virgin' descending from My Mouth, and her numerous pure children."

19] "Behold this is how the matter will continue to be, and throughout eternity it will not change! For with you and your Temple I shall henceforth have no more intercourse. Verily I came to you in order to save you, but you have not recognised or accepted Me. Furthermore, you will come to Me only when you get into very great difficulties; then however I shall no more recognise nor ever accept you. — Have you thoroughly understood Me?"

20] *Barnabas said*: "Truly, to support you with an easy mind needs very much patience; for you become more and more incomprehensible, and as a matter of fact more and more rude! But let that be as it may; we shall all the same still wait and see how these things develop! — The matter always with you resembles — it seems to me — a flash of lightning which at its beginning suddenly produces a murderously strong light, and even makes the earth tremble through the thunder which always accompanies it; but then it is quickly over, and after it the darkness is greater than it was before!"

21] "Do you know you are in your way evidently a phenomenon that has no equal, and in spite of your obstinacy you still have given us very much pleasure. Your talents, Boy, would be useful, but you ought to get quite a different and wider education, and unite a little more humanity to your truly grand and previously non-existent qualities; then you would be, later on, a man the like of whom would not have been known in the world. But with your unchanging harshness, you will make very few friends among men on this earth. If you still increase in your strange power over nature and have of course no enemy to fear, you will surely be feared by everyone, but never either loved or honoured! I however prefer to be liked rather than feared by all men! Of which opinion are you yourself, or is anyone else?"

22] *I said*: "Oh yes, you would be quite right if all men were pure and good! But as men on earth greatly differ, some being good and

many others bad, perjured and wicked, it would truly be a very difficult task for a just and true man to behave in a way which would make him loved by all! One would have to be wicked with the wicked, and on the other hand good with the good, and behold this is just as little possible as to be a kind of light which, at the same time, diffuses the greatest brightness, and at the same spot also the most dense darkness!"

23] "I tell you: The true friends of the eternally unchangeable truth of God will surely love Me, and that even above all measure; but men who trample upon the divine laws and truths, and live as if a God existed no longer, will still fear Me! For such men and worldly atheists shall then get to know that I stand absolutely no joke, and reward each one according to his works; for I alone have the eternally perfect power to do so!"

24] *Barnabas said smilingly*: "Boy, Boy, how can you speak of 'eternally' and yet are scarcely 12 years old?! To what height is your Messianic zeal soaring?! Just remain natural, and we shall be glad to listen to you!"

25] *I said*: "Go! you are now already becoming loathsome to Me! Do I mean this body which has of course only existed 12 years upon the earth? Did I not already yesterday give to all of you a sufficient explanation of the eternity of that Spirit which is, and works, within Me?! How is it that you reproach Me by saying that My Messianic zeal goes too far?! First comprehend a thing, and then only see if you may discuss with Me, and that obviously about things that are still further off, and more unknown to you than the most distant part of the earth!"

Chapter 30

The question of Nicodemus about the poles of the earth.
The answer of the Boy Jesus. The bond of friendship between
Nicodemus and the Boy Jesus.

Here another elder rose and said: "What do you know then about a most distant pole of the earth? Now tell me something about it, for I already once heard something about it from a Greek who had travelled much."

2] *I said*: "I know not only about the poles of the earth, but very exactly about all the eternally wide poles of all the Heavens of GOD! But to give you an idea of it, I should have to be your teacher for at least a thousand years! Therefore that would not do. But I will tell you something quite different."

3] "To those who shall once be within My doctrine, I will give My Spirit that shall make them the truest children of God, and shall guide

them into all truth and wisdom, and truly, infinity itself will contain nothing natural or spiritual which shall remain unknown to them!"*

4) "If you perhaps become a disciple of My doctrine, you too shall taste of the Gifts of the Spirit of GOD, and shall get to know the poles of the earth better than you have known them up till now!"

5) The questioning elder made surprised eyes at this My answer, and took careful note of it, for he was not yet old, but one of the wisest among the elders. For the title 'elder' was often given to quite a young man, if he had the necessary means for it, i. e. gold, and also enough intelligence. And of that there was no deficiency with My questioner. His name was Nicodemus who, later on, at the beginning of My teaching, also secretly became in all earnestness, My disciple, as is already known now.

6) *This elder* had secretly written all My speeches most deeply in his heart, and had paid great attention to them. He got up from his seat, came to Me, and with the greatest friendliness said to Me in secret: "Dear, most lovely, marvellous Boy, if you should perhaps come once again to Jerusalem, then pay me a visit — only quite by yourself: we two shall easily get on with each other! And if your parents are in need of anything, they need only come to me! My name is Nicodemus."

7) And I also clasped his hand in friendship and said: "If perhaps you once come to Nazareth, you also, out of all your colleagues, will be the only one who will find Me: and if you are in want of anything, then come to us, and I will help you with all that you will ever need. For the rest however I already accept the good-will for the deed."

8) "But as you are at the same time a permanent head of all the citizens of Jerusalem, take care that on the part of the most imperious chief-priest who did not wish to honour Me, there should not be too

* The words allow us undoubtedly to believe that hereupon, the Lord taught them at the same time about the stars and their courses, and also about their fundamental light — their second, third, fourth, fifth, sixth and seventh light, also that He described to them the nature of the earth and shewed the physical, psychical, and spiritual relations of things. However the Lord does not give His teaching in full detail *here*, because, later on during His teaching-years, this was done much more fully, and was written down faithfully and completely in the great work (the Great Gospel of John) which has now been printed.

Moreover only lately, when I was questioning the most faithful and loving servant of the Lord (so-called because he so faithfully loves Him) was the knowledge given to me through him, that He — the gracious Eternal Love of all Love — had deigned to impart the "Three-Days-Scene" (and then only the chief portions of it) as a heralding of His Own spiritual evangelical Return to, and within, His Own. This information was given in response to my repeated request in 1854, and for the above-mentioned reason.

Johannes Busch.

great oppression both inside and outside the Temple, and that I should be obliged to let judgment break forth upon this city before the time appointed."

9] "Remember Me: My Name is 'Jesus Emanuel' and My spirit is called 'Jehovah Zebaoth'! Now you know where you are! Confide and trust in Me and you will not see death!"

10] When Nicodemus heard these words from Me, his soul secretly exulted: but he did not let his colleagues perceive anything of it.

Chapter 31

The speech of the Roman judge closing the session, and acknowledging the Boy Jesus. The Roman's question about the staying-away of the parents of Jesus, and His information concerning them.

But now the *Roman Judge* rubbed his forehead, and said with a very loud voice: "Listen now again to me! — From all that I have now remarked concerning this Boy, what I have heard and seen of Him by means of keen observation during the last three days, there results most clearly, in a way that could be easily understood by the simplest mind, that He is most certainly a different being from us, poor, exceedingly feeble and mortal men of this earth."

2] "As for His earthly birth, He belongs to the nation of Jews, that is true, and thus stands partly under the laws of the Temple, and also partly as equal to each Jew under ours. But I have taken note that the spirit of this Boy really is the foundation of all laws as well as of each state — each social and national order, and still further also of all the laws in the great nature of all matter and of all spirits — laws that can never be manifested to us! He is at the same time a deeply wise and most just judge, and there is in His being nothing, no, not even one atom of even apparent wickedness! How then shall our laws have any further application to Him, seeing that He is most evidently a Lord over all laws!"

3] "I therefore place Him free and heaven-high exalted above all our Roman laws, and just as free of all your surely insignificant Temple laws, and also declare herewith most solemnly that this Temple is much too unworthy of the reception of His holy personality; and as often as He may deign to visit wicked Jerusalem He shall find a most kindly reception in my palace which is obviously purer, along with the greatest honours that mortals can give an Immortal and Almighty God!"

4] "And when you condescend to come to me, I shall call out aloud: 'Listen oh ye peoples! the greatest and highest salvation has come to my house, and to the governor of Rome!'"

5] "He shall take the salvation from you Jews, and give it to us heathen, and you shall be trodden under our heavy heels even in this

His time, and dust and ashes shall we strew upon this place where you allow yourselves to be praised, yea formerly even adored as gods by the infatuated people."

6] "I have now spoken out of my most inward conviction, and am now of the authoritative opinion that we will now raise this session, as you truly sinister Temple-officials cannot be brought to any better mind! For why waste such holy words on completely deaf ears and hearts of stone?"

7] *I said*: "Yet a few moments until those arrive who have been searching for Me now for three days! They will hear where I am in the inn 'Nazareth' which belongs to the Temple, and will come here to look for Me; I shall then go again to Nazareth with them. For as to the body I must stay with those whom I have Myself truly and faithfully chosen for that purpose?"

8] *The Roman said*: "But how did it happen that you could get lost to your physical parents? In my opinion, they surely must have had to accompany you here, and I even remember now that I noticed at the entrance to the examination-hall of the Temple, an old and venerable man and a very pious looking woman, at your side? The little tax having been paid, it is true that they went out of the Temple with many others, after which I saw them no more; but then they must still have known that you could not have been elsewhere, but only here?"

9] *I said*: "Dearest friend, see, that is quite simple. I wished it to be thus, because this lay in My will and in My eternal order! For I tell you: this scene had been planned within Me already from eternity. Therefore could this take place quite naturally."

10] "My physical parents expected Me, as did the others, in the recognised inn, knowing well that I could not miss them; but as my foster-father Joseph had to get a smith from Damascus to make a few new tools for him, and knew beforehand that these would not be ready so quickly, and as for the sake of helping to carry them, my physically-strong mother also accompanied him, he therefore gave to several relations and otherwise well-known Nazarenes the order that, in case he should return too late with Mary, they should take Me with them just as far as the next station; because, in case of a delay with the aforesaid smith, neither of them would then need to return to Jerusalem which was much out of their way."

11] "Thus it was arranged and also carried out. Both of them stayed rather long and when they came to the station mentioned, they met there of course a number of well known persons, and also relations out of Nazareth, but I was not among them; and they thought that perhaps I had gone with a company that had started sooner, to reach the distant inn for the night. My parents had no difficulty in believing this, and

went quite at their ease with the others. However they only arrived after mid-night, and I was not there either."

12] "Early in the morning they started for an inn still considerably farther off; but also there they heard nothing about Me. From there they returned here, have already arrived at our inn, and to their great consolation have discovered Me by making enquiries, and soon now they will find Me here and give Me a little reprimand."

13] *The Roman said*: "Oh, they must not give you any reprimand! I will very soon enter a protest against that!"

14] *I said*: "Oh, let everything happen that has been foretold by the prophets; you just wait, and I will then say what I think, and this will be very good for them as human beings."

15] Here the chief-priest wanted to say something further, but the Roman and our Simon did not permit it, and declared once more that the session was raised.

Chapter 32

The arrival of Joseph and Mary in the Temple. The question of the parents and the answer of the Son. The friendly conversation of the Roman and Nicodemus with the parents of Jesus. In the palace of the Roman.

The return to Nazareth.

At this moment My parents entered this special hall, lead by one of the Temple servants, and were secretly astonished above all measure to meet Me in such a very wise and highly honourable company.

2] The Roman asked them at once if I were their Son.

3] *The parents* answered in the affirmative with visibly great joy; but Mary — less by way of giving Me a reprimand than of shewing off a little her authority as a mother before the grand worldly lord — said, (although with the kindest voice in the world): "But, dearest Son, why have You done this to us? Nearly three days long have we searched for You with great anxiety!"

4] *I said*: "How could you do that? I already told you beforehand at home, that I should have to do here that which is the will of My Father in Heaven!"

5] Thereat, both of them were silent, and wrote these words deeply in their hearts.

6] After this *the Roman* told them in full detail what kind of being I was, and what I had spoken and done, and how all were surprised at the lofty wisdom and power of My speeches, as well as at the incomprehensible power of My will, and how therefore he, as one of the first of the powerful Roman authorities in Jerusalem, had got to love Me beyond all measure; and that he offered My parents to procure for them every possible advantage,

7] for wick especially *Joseph* thanked him most warmly and heartily, and recommended himself particularly as a carpenter and architect in case he should be needed, and soon afterwards he also had to undertake for the Roman, large buildings in and about Jerusalem. Joseph even received the order to make a new throne for the judge, according to the Roman pattern, and earned very much money thereby.

8] In the same way the more than wealthy Simon of Bethany assured Joseph, while still in the Temple, of his fullest friendship; after which, we arose and prepared to depart.

9] Here also the Temple officials except Nicodemus arose, made a deep bow to the Romans and went away. The latter however most kindly accompanied us to the palace of the Roman, who absolutely insisted upon our staying with him this night, and of enjoying his most exquisite hospitality. I had to bless his family and all his children, and after that he said:

10] (*The Roman Judge*): "Only now has the greatest salvation and the highest honour come to my whole house; for the Lord of all Lords, and King of all Kings and Emperors has visited and blessed my whole house!"

11] It is easy to understand that My parents were most edified and touched at this, and they never forgot that moment.

12] After that we were conducted to the dining-hall where an excellent meal awaited us, and one which quite specially very much refreshed My parents who had become tired and hungry.

13] During this repast which lasted long, Mary had to tell the Roman all about My conception and birth, and in addition a number of dates of My childhood, at which he continually exclaimed in an enthusiasm of admiration:

14] (*The Roman Judge*): "And this those Temple-champions know — and yet believe nothing!"

15] But after the meal we went to rest, and on the next day the Roman procured for us a very comfortable drive as far as Nazareth, and provided Joseph with abundant money for the journey. Simon also accompanied us as far as Galilee, where he had to see to some business in a market town, and thus we then arrived quite safely again at Nazareth, wherewith the Temple-scene came to an end. —

16] It is known that I allowed little more to be remarked of My Divinity until My 30th year, and thus the only right and true account of the Three Days in the Temple is concluded.

Blessed be he who believes it and is not offended at it! Whoever reads it, full of faith in his heart, shall receive much blessing. Amen. I, The Lord, say this.

AMEN. AMEN. AMEN.

Chapter 33

Jacob Lorber's Epilogue.

My servant's remark.

January 13th, 1860.

O Lord, before all else I, a poor sinner, thank Thee for this magnificent and sublime communication of Grace which had never yet existed, and of which I and then also the whole world, am unworthy! But as Thou hast given us along with it so supremely great and undeserved a Grace, O deign also to bless us therewith who love Thee out of our full heart, and full of the true Faith. Forgive us, through it, our manifold weaknesses. Make us strong in all love for Thee and our poor brethren, and let us ever refresh the hearts of the afflicted and starving brethren in Thy most Holy Name! — And O Lord, remember henceforth, in Thy great Love, me, Thy poor servant upon earth, and accept my most fervent thanksgiving for all the undeserved benefits which Thou most graciously hast ever bestowed upon me. Oh, allow also my blessing upon the numerous poor and needy and afflicted ones, and upon all Thy true friends and my benefactors to be effectively united with Thy blessings in Thy most Holy Name!

To Thee alone all Honour, and all our Love in all Eternity, and Thy most Holy Will be done!

In deepest contrition

Thy servant, most unworthy of Thy Grace.

Remark. As to the then Procurator Cornelius, he was actually secretly in Jerusalem if even seemingly at Tyre for the sake of his business. For the Romans of prominent position were clever people and often tested their subordinate officials by apparently taking a journey, and meanwhile giving up their authority to another. And this was also the case on the occasion of the boys' examination in Jerusalem. The Roman commissioner of examination therefore did not know anything of the secret presence of Cornelius, but Joseph knew about it through an inner inspiration, and had therefore secretly gone to him, and had also received from him that for which he had asked. And thus it also happened that Cornelius, in a good disguise, heard all the discussions in the Temple himself, whilst the commissioner believed him to be in Tyre, and could therefore make mention of him as of one who was absent.

Jacob Lorber.



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